The Tabernacle Teaching
New Testament Priesthood Truths
from Old Testament Priesthood Types

The Secret of Entering
And
Direct Experience of the Holy Spirit

Through the Rhema Revelation
of the New Testament Significance
of the Mosaic Priesthood Pattern

“see to it... that you make (do) everything
according to the PATTERN...” (Heb. 8:5)
The Tabernacle Teaching

Ministry unto the Lord:
New Testament Priesthood Truths from
Old Testament Priesthood Types

The Secret of Entering
The Holy-of-Holies

by
Bern Zumpano,
A Teacher of the Word

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Dedication

This book is firstly dedicated to the Glory of the Lord Jesus Christ, at One with the Father and the Holy Spirit, who has made me to know Him, His Word and His Ways; that everyone who reads this book will come closer to that same revelation of Him...

To that end is this book written, then, to the memory of my late wife, Rosa Maria, and my late son, Gian-Andrew, both of whose love of Jesus and walk in the Spirit taught me many wonderful things even through their untimely deaths...

Then to my sons Joseph, Daniel, Cary, and my daughter, Roseanne, God’s blessings to me during good times and bad, whose unconditional and steadfast love for me has allowed me to see Christ living in them and through them, and whom I will always love and cherish in Him, and to my grandchildren and descendants to come, each and every one...

And to teach and every one of my disciples and students in the Word, whom the Lord Jesus Christ is discipling through me, and whom I have also come to love and cherish as He does,

... ... ..to Him and to all these, this book is dedicated.

Bern Zumpano
Miami, Florida
May 14, 2000
# Table of Contents

1. New Testament Priesthood Truths from Old Testament Priesthood Types... pg. 8
2. Praying the Pattern: Service at the Eastern Gate... pg. 12
3. Praying the Pattern: Service at the Doorway of the Tent of Meeting... pg. 13
4. Praying the Pattern: Service at the Brazen Laver... pg. 15
5. Praying the Pattern: Service at the Brazen Altar... pg. 17
6. Praying the Pattern: Service at the Lamptstand... pg. 19
7. Praying the Pattern: Service at the Table of Shewbread... pg. 21
8. Praying the Pattern: Service at the Altar of Incense... pg. 23
9. Praying the Pattern: Service in the Holy-of-Holies... pg. 25
10. Summary: The Perfectly Balanced Ministry Unto Him... pg. 26
11. The Tabernacle Priesthood Pattern Conceptually Refined-Entering into The Holy-of-Holies... pg. 34
12. The Priesthood Ministry Pattern Summarized... pg. 32
13. What Does It All Mean?... pg. 36
14. The Secret of The Tabernacle Priesthood Pattern... pg. 39
15. How is the Holy-of-Holies Accessed?... pg. 40
16. Bibliography... pg. 51
17. Appendix A: Transparency Templates and Color Chart-Priesthood Ministry... pg. 52
18. Appendix B: Example to Illustrate the Prayer-Life Pattern... pg. 53
19. Back Cover: The Tabernacle of Moses Floor Plan Representing the Ministry of the Lord Jesus Christ and the Pattern of the Christian Faithwalk
Introduction

The Tabernacle study is one of the most profound revelations of the Scriptures. The Tabernacle is the Old Testament paradigm of Christ and His ministry, and the pattern of the Christian faithwalk. The Old Testament Aaronic and Levitical priesthoods represent Old Testament types of our New Testament priesthood in Christ, and their pattern and practice of ministry unto the Lord were types of New Testament truths and revelations which reveal our priesthood in Him.

Indeed, there are three priesthoods summated in Christ, and in us, because of Christ’s work on our behalf. We are priests and kings according to the Order of Melchizedek, of which Christ Himself is High Priest, only because we are in Him. We have also Davidic priesthood in our communal worship because under the Davidic covenant, David was a priest-king. New Testament scripture (1 Pet.2:29) tells us that we, too are a royal priesthood. What does that mean? It means that we are both priests and kings. And so, when we come together to worship in the assembly, we exercise that kingly priesthood before the Lord in praise and worship, the Old Testament type of which reached its nadir in Davidic worship under the Davidic covenant. Nonetheless, Old Testament individual priesthood ministry unto the Lord was defined by the Holy Spirit in the Scriptures and reached its nadir under the Mosaic covenant, in the priesthood service of the Tabernacle.

The revelation of what the Lord expected of His priests is so profound and important, that the Holy Spirit devoted a full ten chapters of the Bible to this subject alone: what was to be done and how He was to be approached to enter the Holy-of-Holies. The Lord’s promise to the Israelites was that if they obeyed and did all according to the pattern given them on the mount, that His Presence, the Shekinah glory, would manifest to them. He would be God unto them, and they would be His people, and He would lead them in the way in which they should go.

But He warned them in Exodus to “See to it...that you make (do) all according to the pattern given you on the mount.” So important was this to the Lord, that the Holy Spirit repeats it in the New Testament. (Heb.8:5). I believe that the reason for this is that the entire Tabernacle of Moses is the Old Testament paradigm of Christ, our faithwalk, and our priesthood in Him. When the Holy Spirit gave me the rhema revelations of the hidden truths within the Old Testament scriptures were the keys to entering the Holy-of-Holies. That was the reason why the Holy Spirit placed so much importance on doing all things according to the pattern. Now in actuality, the scripture said to “make” all things according to the pattern. But when the Holy Spirit ministered this to me, He directed me to do a word study of the word “make” in both the Hebrew and Greek. What I discovered was that the word “make” also means “do” in both languages, and, in fact, that is even true today in many modern languages, and even in Latin. What was the Holy Spirit saying? He was saying that we are to be sure that we make and do all according to the pattern...that we make or build our faithwalk, and do or practice it, according to the pattern. Even New Testament people? Yes. Why? Because God says “I change not.” (Mal.3:6)
Why does God want us to do all according to the pattern? To answer that question we need only to ask what happened to the Tabernacle priest when he entered the Holy-of-Holies prepared? The answer is that he had a direct experience and perception of The Presence of the Holy Spirit, The Holy Spirit manifested to him, he ministered to Him, and the Holy Spirit ministered in return, and by such experience of entering into the Holy-of-Holies, the priest could come into The Presence of the Lord, and know the Lord, directly, through personal experience. But before the priest could enter, he needed to be consecrated and sanctified according to the pattern.

Today, New Testament scripture tells us that we are priests unto the Lord. Our sanctification is imputed to us through the Blood of Jesus and the work of the Cross is complete. We must simply take possession by faith, of that which has already been accomplished for us. Scripture tells us that as far as the spirit-man is concerned, that work of the Cross is immediate and complete, that is, the spirit of born-again man has become a “new creation in Christ. As far as the soul-man is concerned, that work is also complete but not immediate. The evidence of that in the scriptures is revealed through the revelation of the Holy Spirit who tells us in Romans to be transformed through the renewal of “your mind”. The Greek word “psuche”, used in the New Testament for “soul”, means mind, will and emotions. Renewal implies a process. What if we die before the process is completed. The answer to that is in Philippians 1:6 where we are told that He who has begun a good work in us will bring it to completion in the day of Christ Jesus. The completion is there because of the finished work of the Cross. The Lord must bring the work in us, the transformation of the mind or soul, to the fullness of that completion which He has already obtained for us.

When? In the day of Christ Jesus, that is, at the moment of death, or, if we are still alive at the time, ... at the time of the Rapture. Now the point is this: notice that the salvation of the soul is a process, according to scripture, and that process involves the will of man, which is one of the functions of the soul-life. We can therefore see that the process of sanctification of the soul and the subduing of the flesh, is what the Tabernacle priesthood pattern is all about. When we willfully subject ourselves to the obedience of the Word and the Spirit, as to how to approach the Lord and what to do, we are cooperating with the Holy Spirit in the continued salvation of our soul. The human will is part of the soul. It must line itself up with, and submit to, the Will of God for the completion of that salvation of the soul to express itself in the natural and spiritual life of the individual. We submit our will to the Holy Spirit and obey the Word. In other words, the salvation of the soul is a process which requires our cooperation because the Lord, when He created us, made us to have a free will, and He does not interfere with our free will or ability to make right, or even wrong choices. If He did, then we would not have been make in His Image and Likeness, and if we had no free choice or free will, we would essentially not be able to make those choices, and would function as biological robots. That is not God’s Way. No, God has better for us. It is through our cooperation with the Holy Spirit that the Holy Spirit is able to take us to those higher levels of spirituality in the faithwalk which He wants us to continue to take possession of….what the scripture calls going from “glory to glory”, that is, victory to victory. God can only do for us as much as we will let Him. “Letting” Him involves our will. It will therefore be apparent, that God gave the Tabernacle priesthood pattern to aid us in directing our will and attention to those things which foster cooperation with the Holy Spirit in the transformation, sanctification, and salvation of the soul. We cannot go to God our way, under our own understanding, under our own power. We must do things His Way. This process of sanctification is the walk of holiness. The terms “holiness” and “sanctification are inter-changeable in the scriptures. Holiness is defined as separation from the world, and
separation to God. It is that very process of sanctification that separates us unto God. That very process of separation unto God is what makes us a priest unto the Lord.” (1 Pet. 1:16) The natural mind and human will balks at such an idea of applying these principles to our faithwalk in-the-Spirit. But the scripture tells us that the natural mind cannot understand the things of God. That is part of the warfare. We therefore make a conscious decision to submit and surrender our will to God’s will. Sanctification requires cooperation with the Holy Spirit. That is what this book is all about.

Our living bodies, today, are the Tabernacle. The Presence, the Holy Spirit, dwells in the Holy-of-Holies within us, which is our spirit-man, the “new creation”. The Old Testament truths and types are not set aside. They are fulfilled in Christ. Through the Tabernacle pattern truths and representations which we appropriate and walk in, our soul-life is daily sanctified and our daily practice consecrates us unto the Lord. He leads us in. We come boldly to the throne of grace, and we are able to have a direct experience of Him; we can minister to Him and know His Presence. Nothing has changed. God says “I change Not.” That is the most remarkable things about all of this- nothing has changed. When we submit our will and cooperate with the Holy Spirit in this work of our sanctification, we unite our heart with His. We do the very thing which the Holy Spirit expressed that we should do, according to the cry of the Psalmist. (Ps. 86:11)

I believe that relatively few Christians, today, have had this kind of experience of the Lord. The reason, I believe, is that 21 century man has lost a sense of the holy; as a body, the church has lost a sense of what the “fear of the Lord” really means. For many, grace has become a license to enter the Holy-of-Holies boldly, trying to carry their sins of presumption, their secret or hidden sins, or their sins of ignorance, in with them. But coming boldly to the throne of grace does not mean that we can barge into the Holy-of-Holies and obtain an experience of His Presence within us to commune with Him, while in such presumption. Where is the holiness? Scripture says that without holiness, no man will “see” (perceive) God”, and perception of His Presence is a thing of the Spirit, not the flesh. God says “I change not”, remember? Not only that, but He also has mandated both in Old and New Testaments that there is a way to approach Him, to come into the Holy-of-Holies, and that way is according to the pattern. So, how could God tell us to come into the throne room boldly by grace, with undulate-with sin in our soul life (it is the spirit of man which is totally saved and washed in the Blood; the soul is in the process of being saved, as you will see within the pages to follow), when He already admonished us to come according to the pattern? Does God contradict Himself”? May it never be! No, when He says come boldly to the throne of grace, He is saying that we may enter the Holy-of-Holies within, without fear of loosing our lives by dying, as happened to the Levitical priests if they entered with sin upon them, even sins of ignorance. God is saying to us, that because we are under grace we do not have to worry about loosing our lives by experiencing Him, but we must still approach Him in holiness, seeking sanctification of the soul, to bring it into submission and surrender to the Holy Spirit, before we can obtain a true revelation and experience of His Presence.

Until we learn His Way, He will continue to encourage us. Yes, there are those who have not done these things and get an experience of God, sometimes every day. Why? Because His acceptance of us in unconditional. But scripture is clear that there is a difference between being in God’s acceptance and being in His approval. If we do not do all according to the pattern, we are not in His approval, yet, because we are saved and salvation is a free
gift, we are in His acceptance. Once we come into the knowledge of what He wants, He will begin to deal with us differently and hold us accountable to apply the truths learned to our lives. It will also bring a greater revelation of Him.

As I said, few have such an experience because they do not pursue Him. The Book of Isaiah tells us that God is “hidden”. Where is He hiding? In the Holy-of-Holies within. That is why the scripture tells us that the kingdom of God is within you. The place to enter in, is within. The place to obtain the experience is within. “Christ in you...the hope of glory.” (Col. 1:27). Yet many loose out on this experience in their faithwalk because much of the faithwalk becomes motivated by “self”, ambition, self-motive, prosperity, obtaining the promises of the covenant, seeking the “gifts” of the covenant rather than the Giver. Grace becomes a license to sin or keep one’s sin, or to barge casually into the Holy-of-Holies, hoping God will listen to them and answer their need, and now. Even worship, for some, becomes self-motivated. Christian radio and television has painted a picture of God which makes people believe that the reason we can pursue Him and desire Him is because of all of the great things which He can do for us. God is frequently talked about on television as if a product were being marketed...a merchandising of the anointing.

The problem: the church, in general, and mankind in particular, have lost a sense of the holy. Many of us simply do not know Who God is or what He expects of us. Many are making God in their image and likeness. They do not know what the “fear of the Lord” means. Some totally disregard it and do not even care. Some are into the Christian faithwalk for what they can get out of it. Others are tradition-bound or even Bible-bound; searching the scriptures because in them they think that they have eternal life. But as Jesus said of the scriptures “They speak of me, and you will not come to Me that you may have life.” What was He saying? He was saying that there is a greater experience to be had, by coming to Him, that is, entering the Holy-of-Holies within His Way according to the pattern.

To that end, this book is written, to promulgate the uncompromised truth of the Word of God as to what God really wants from us, and why he prescribes a pattern for our benefit, to bless us. Some will say, but that’s not grace, that is keeping the Law. I will explain why it is not, in the text herein. Let it suffice, for now, to say that grace is not license to do what you or I want. It should not be presumptuous, either. Why? Because grace demands a response, and that response is obedience to His Word and His Ways.

By the way, you might be interested to know that this entire revelation was received by going into the Holy-of-Holies to receive directly from Him. Honestly. I just thought you would like to know. Come now, read...........are you ready to enter in?

Bern Zumpano
Miami, Florida, USA
14 May, 2000
SECTION 1

THE TABERNACLE PRIESTHOOD:
OLD TESTAMENT TYPES
AND
NEW TESTAMENT TRUTHS

“…..See to it that you make (do) everything according to the PATTERN….”
(Heb. 8:5)

“They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.”
(Ezekiel 44:16)
“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.”

(1 Peter 2:9)

MINISTRY UNTO THE LORD:
NEW TESTAMENT PRIESTHOOD TRUTHS
FROM
OLD TESTAMENT PRIESTHOOD TYPES

The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed. In 1 Peter 2:9 we read that we are a royal priesthood. Ezekiel 44:16 tells us that first ministry is unto the Lord. It is peculiar that the church of the last days has not gleaned from the scripture the richness of their priesthood ministry, nor, for the most part, learned what ministry to the Lord consists of, according to the Tabernacle pattern. For most Christians, it is sufficient to call as ministry to the Lord, some daily prayers and scripture reading, and a brief Sunday morning worship service of a little more than one hour. To most, this is sufficient. But the God of the Covenant does not want appeasement. He wants a heart-to-heart relationship with you and me. And He wants it done according to the pattern prescribed to Moses and the Israelites for the Tabernacle worship and service. If the spiritual paradigm of communal worship reached its peak in Davidic worship of the Tabernacle of David, the model of individual priesthood and the paradigm of our individual worship and priesthood life in Christ was best brought forth by the Holy Spirit in the model of the pattern of the Tabernacle of Moses. Here, we see in the Tabernacle, the picture of Jesus and His ministry, the picture of the true pattern of the Christian faithwalk, and the true pattern and realities of our New Testament priesthood in Christ hidden in the Old Testament priesthood types and service.

The Law and the Prophets are fulfilled in Yeshua Immanuel (Christ Jesus). It is no longer necessary for us to perform animal sacrifices, or Old Testament priestly services, nor to observe days and times. These are all fulfilled in Him. However, hidden in the Old Testament types of the priesthood functions of going from station-to-station within the Tabernacle to minister to the Lord, are hidden New Testament truths because Torah, the Law and the Prophets, are kept even in the New Testament, where we are told to “keep the commandments...”. However, we do not keep the commandments through self-effort or good works. Good works are the necessary consequence of a living faith, in which they arise as a fruit of a living faith. In New Testament terms, we keep the commandments differently...by grace...His grace, by faith which is trust on Him. He is the Word, that is, Living Torah. Romans tells us that the Law (the Word of God) is written on our hearts and minds, and that His Spirit witnesses to our spirit (Ro.8:16). What does it witness? Torah, the Word. He quickens our spirit, making the Word, the commandments, alive to us, by which
the ultimate expression of our faithwalk becomes one of continual surrender to His Will and His Ways, letting Christ live His life in us and through us. When we follow the Tabernacle pattern and practice His Presence and entering the Holy of Holies, we become so yielded to His Spirit that the ultimate expression of our faithwalk and His High Priesthood becomes one in which our life is lived out totally yielded to Him: His Life-our body.

Today, we are the Tabernacle, and the Holy Spirit indwells us the Holy of Holies within us, our spirit-man. He witnesses to our spirit (Ro.8:16) that we are the sons of God, that is, the true remnant. We are the priests unto the Lord. We need not do sacrifices, observances, or ritual services as prescribed in the former times. We must understand, however, that such things represented types and truths of realities to come.

How then, are we to minister our priesthood unto the Lord. The answer to that is through operating according to Kingdom principles. There are three Kingdom principles which every Christian should know:

1. The Kingdom is granted by grace-God’s favor-love-power toward you which you can not earn or deserve.
2. The Kingdom is taken possession of (appropriated) by faith. Faith is trust in Christ alone. Everything in the Kingdom that you need must be asked for in Christ Jesus’ Name, and must be taken possession of by trust in Him as a faith-confession.
3. The Kingdom is demonstrated by action. For example, if you want to see a healing, you must lay-on-hands, first. If you desire an answer to prayer, you must pray first.

Therefore, as New Testament priests unto the Lord, we walk and take possession of everything in the Kingdom, every covenant promise, every answer to prayer, every truth, every spiritual experience of Him, by walking and worshipping in Spirit and in Truth (John 4:24) by GRACE through FAITH which is trust on Him, abiding in Him. That includes all New Testament truths and expressions of Old Testament realities.

Now it is a REALITY that all of the furniture and implements (stations) used in the Tabernacle of Moses, represented Christ and His ministry, in type. Each represented a step in our Christian faithwalk (see color diagram of the Tabernacle Floor Pattern); each represented a station or step in the ministry of the Aaronic and Levitical priesthoods unto the Lord. Hidden in each implement was a New Testament reality and truth which applies to our lives today as New Testament priests unto our Messiah the King, enthroned in the Holy of Holies within us. If, therefore, we are to walk according to the pattern commanded by Our Father, what must we do to minister unto the Lord, glorify Him, walk in holiness, and apply these truths to our lives? Since ALL is fulfilled in Yeshua Immanuel, we need now only to:

a. acknowledge the Lord for fulfilling each represented truth.
b. take possession of each truth through our faith-confession.
c. walk in each truth and apply it to our lives and faithwalk by trust on Him, worshipping Him in Spirit and in Truth, applying the revelation to our lives.
We therefore approach and apply the truths of each step through the Tabernacle by recognizing in the type and representation of each, the following:

1. **A FULFILLMENT** - OF THE REPRESENTATION BY CHRIST JESUS).
2. **A FAITH-CONFESSION** OF CHRIST’S FINISHED WORK ON OUR BEHALF.
3. **A FOCUS** - A REVELATION TRUTH TO TAKE POSSESSION OF AND WALK IN.

When we recognize these as the reality of the finished work of the Cross on our behalf by the King of Kings and Lord of Lords, and acknowledge them, confess them and take possession of them by faith (trust), and walk in the revelation of them, giving thanks, praise, and worship unto Lord Yeshua Ha Messiach (The Lord Christ Jesus, One with the Father and the Holy Spirit), walking in-the-Spirit and by the Holy Spirit, then we minister unto the Lord, effectively, and according to the pattern given on the mount, the Tabernacle pattern. We recognize that today, we ARE that tabernacle, and that the Living Christ, The Word (Torah), indwells us, that we have direct access to the Holy of Holies within, without the need to shed the blood of bulls and goats, for the Blood of the Lamb has made the way, and we can now come BOLDLY to the Throne of Grace. (Heb. 4:16).

**PRAYING THE PATTERN: MINISTRY UNTO THE LORD**

**(SCRIPTURE REFERENCES DOCUMENT NEW TESTAMENT TRUTHS OF OLD TESTAMENT PATTERN TYPES)**

1. **OUR SERVICE AT THE EASTERN GATE:**

   (Jesus is the Gate)

   - **WE ACKNOWLEDGE (THE FULFILLEMENT):**

     “Lord Yeshua Ha Messiach (Lord Christ Jesus), you are the Way, the Truth, and the Life, no man comes to the Father but by You. “(John 14:6)

     “You are the door of the sheep.” (John 10:7)
“You are the gate that leads to Life.” (Mt.7:14)

“I acknowledge you in all of my ways, and You make straight my paths.” (Prov.3:6)

**OUR FAITH-CONFESSSION:**

“I enter Your gates with Thanksgiving and I enter Your courts with praise.” (Ps.100:4)

“Hear, O Israel: The Lord Our God is One Lord, and thou shalt love the Lord thy God with all thy soul, and with all thy might, and these words, which I command thee this day, shall be in thy heart.” (Deut.6:4-6)

“Unto US it was showed, that we might know that the Lord He is God: there is none else beside Him.” (Deut.4:35)

**OUR FOCUS (REVELATION TRUTHS TO WALK IN):**

Yeshua Immanuel (Yeshua “I AM Salvation”, Immanuel “God among us”), our Savior, King and High Priest, He is God, One with the Father and the Holy Spirit, and there is none Like Him. He is the Way, the Truth and the Life. He is the Gate. He dwells in me. Christ in me, the hope of glory. (Col. 1:27) I am truly blessed!

ADDITIONAL SCRIPTURE REFERENCES: Deut.7:9; Deut.4:39,40; Ps.107:32; Ps.146:1-9.

**2. OUR SERVICE AT THE DOORWAY OF THE TENT OF MEETING (Ex.28-29):**

(The place of self-examination, confession, repentance, anointing, washing and dressing, sprinkling with the blood (of Christ))

**WE ACKNOWLEDGE (THE FULFILLEMENT):**

* Self-examination: “Let us search and try our ways, and turn again to the Lord.” (Lam.3:40)

“Search me, O God, and know my heart: try me, and know my thoughts...” (Ps. 139:23)

* Confession: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John 1:9)
• Repentance: “But go ye and learn what that meaneth, I will have mercy, and *not sacrifice*: for I am not come to call the righteous, but sinners to *repentance*.” (Mt.9:13)

• Anointing: “But thou, when thou fastest, *anoint thine head*, and *wash* thy face.” (Mt. 6:17)

• Dressing: “Wherefore, take unto you the whole armor of God, that ye may be able to *withstand* in the evil day, and having done all, to stand.” (Eph.6: 13-17)

• Plead the Blood: “But if we walk in the light, as He is in the light, we have *fellowship* one with another, and the Blood of Jesus Christ His Son *cleanseth* us from *all* sin.” (1 John 1:7)

• OUR FAITH CONFESSION:

“Lord Jesus Christ, I come before you and confess to you that I have sinned. I confess to you my sins, those known and unknown, those of omission and commission, past and present, sins of the heart, sins of the thoughts, sins of the tongue, all forgotten, in what I have done or failed to do, and, in particular the following sins which grieved your Holy Spirit: (name them aloud to the Lord). I renounce each and every one of them, and I repent of them now and ask your Forgiveness, in Your Name, Lord Jesus Christ, amen.”

“I give you the greatest of thanksgiving and praise, Lord Jesus Christ, that you are faithful to forgive me of all sin and cleanse me from all unrighteousness.”

“I give you the greatest and deepest of thanksgiving, praise, honor and worship, Lord Jesus Christ, for your precious Blood, by which I am sanctified, justified, cleansed and made whole. I cover my loved ones and myself with Your Precious Blood this day and each and every day, along with all that I am, have and possess, and plead the Blood against Satan, each and every principality, power, ruler of the darkness and wicked spirit in high places, and all spirits not of the Holy Spirit, all in Your Name, and for Your Glory, Lord Jesus Christ, amen.”

“I put on the full armor of God, this day, Lord Jesus Christ: the helmet of salvation, for You are my Salvation; the breastplate of righteousness because You are my righteousness and I have none of my own; the belt of truth, for You are the Truth and the only Truth; the shoes of the gospel of peace in which I stand, for you are our Peace; in my left hand the shield of faith with which to quench EVERY fiery dart of the enemy, for you are the Author and Finisher of my faith; and in my right hand, the sword of the Spirit which is your Word, for You ARE the Word, all in Your Name and for Your Glory, Lord Jesus Christ, amen.”

“I give you the greatest and deepest of thanksgiving, gratitude, and praise, Lord Yeshua Ha Messiach, that by your finished work of the Cross and through Your Blood, I am a chosen generation, a royal priest, a holy nation, a peculiar person, that I should call forth Your
praises, to You Who have called me out of darkness into Your marvelous light.” (1 Pet.2:9)

• OUR FOCUS (REVELATION TRUTHS TO WALK IN):

In the natural, we are sinners who cannot save ourselves. (Ro.6:23) We need to be accountable to the Lord for our sins on a daily basis through self-examination. Ps. 24:4 says “Who can stand on His Holy Hill except he who has a pure heart and clean hands.”. Confession and repentance must be followed by works meet for repentance. We must seek protection in Him daily by dressing in the full armor of His salvation, His righteousness, His truth, His gospel, His Word, and faith (trust) on Him, our shield. His Blood cleanses, covers, and protects us from the enemy. We anoint ourselves with oil, the symbol of the Holy Spirit and His anointing, to remind ourselves that He is upon us and within us. The service at the doorway of the tent of meeting reminds us that our lives must be dedicated and consecrated unto the Lord, and that we must be clean before Him to be of service to Him and to be used by Him. “No flesh shall glory in His Presence.”

ADDITIONAL SCRIPTURE REFERENCES: 2 Chron.7:14; Mt.9:13; Ro.2:4; Mt.3:11; Rev.1:6; 1 Pet.5:6; Eph.2:13; Col.1:14,20; Heb.9:12,14,20; Rev.12:11.

• WE ACKNOWLEDGE (THE FULFILLEMENT):

“In God I will praise His Word, in God I have put my trust, I will not fear what flesh can do unto me.” (Ps.56:4)

“Order my steps in Thy Word; and let not any iniquity have dominion over me.” (Ps.119:133)

3. OUR SERVICE AT THE BRAZEN LAVER-the place of cleansing:
(representing water baptism and the logos Word of God)

“Husbands love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word...” (Eph.5:25,26)

• OUR FAITH CONFESSION:

“Lord Jesus Christ, You are The Word.” (John 1:1)

“I humble myself before you, casting all of my cares upon you for you care for me.” (1 Pet.5:6,7)

“I submit myself to You. I draw nigh unto You, I cleanse my hands and purify my heart by my confession and repentance, receiving Your Blood by faith, in Your Name.” (James 4:7,8)

“I praise your Word, and in Your Word I put my trust.” (Ps. 56:4,10)
• OUR FOCUS (REVELATION TRUTHS TO WALK IN):

The Layer signifies both water baptism in our faithwalk and the cleansing or washing by the water of the Word, that is, the Scriptures. This is the place in our daily faithwalk and service unto the Lord in which we worship Him through praying the logos scriptures, and confessing them over our loved ones and ourselves. The Lord loves to hear His Word spoken back to Him. He says in Old Testament scripture, “Keep Me in remembrance”, which means, “Remind Me of My Word....”. Here, we read, pray, and recite the logos, the written Word of God, over our loved ones, others, and ourselves.

• WE ACKNOWLEDGE (THE FULFILLEMENT):

“Neither by the blood of goats and calves, but by His Own Blood, He entered in once into the Holy Place, having obtained eternal redemption for us.” (Heb.9:12)

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the Blood of Jesus Christ: Grace unto you, and peace, be multiplied.” (1 Pet.1:2)

“But if we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us from all sin.” (1 John 1:7)

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life.” (Ro.6: 3,4)

“(Jesus) Who was delivered for our offences, and was raised again for our justification (Ro.4: 25)

“But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification and redemption.” (1 Cor. 1:30)

“And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” (1 John2:2)

“But ye are come to Mt. Zion and to Jesus, the Mediator of the New Covenant, and to the Blood of Sprinkling, that speaketh better things than that of Abel.” (Heb.12:22-24).

“By the which Will we are sanctified through the offering of the body of Jesus Christ, once for all” (Heb.10:10)

• OUR FAITH CONFESSION:
“Lord Jesus Christ, I give You the greatest of thanksgiving, praise, and worship for your sacrifice on Calvary on my behalf; I praise you for Your Blood Atonement, Your Blood Covenant, Your Blood Sacrifice.”

“I confess, Lord, that You are my salvation, my Redeemer, my Perfect Lamb Sacrifice, the God in Whom I trust, Yeshua Immanuel, my justification, my sanctification, my propitiation. I honor You, I worship You, I glorify You and give You the greatest of thanksgiving and praise, for You and You alone are worthy, O Lord, One with the Father and the Holy Spirit.”

“I offer up to You the sacrifice of praise, continually, the fruit of my lips, giving thanks to Your Name.” (Heb. 13:15)

4. OUR SERVICE AT THE BRAZEN ALTAR-the place of work of the Cross:
(Calvary)

• WE ACKNOWLEDGE (THE FULFILLMENT):

“Neither by the blood of goats and calves, but by His Own Blood, He entered in once into the Holy Place, having obtained eternal redemption for us.” (Heb.9:12)

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the Blood of Jesus Christ: Grace unto you, and peace, be multiplied.” (1 Pet. 1:2)

“But if we walk in the light as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us from all sin.” (1 John 1:7)

“Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life.” (Ro.6:3,4)
“(Jesus) Who was delivered for our offences, and was raised again for our justification.” (Ro.4:25)

“But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” (1 Cor. 1:30)

“And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” (1 John 2:2)

“But ye are come to Mt. Zion...and to Jesus, the Mediator of the New Covenant, and to the Blood of Sprinkling, that speaketh better things than that of Abel.” (Heb.12:22-24)

“By the which Will we are sanctified through the OFFERING of the body of Jesus Christ, once for all.” (Heb.10:10)

• OUR FAITH CONFESSION:

“Lord Jesus Christ, I give You the greatest of thanksgiving, praise, and worship for your sacrifice on Calvary on my behalf; I praise You for Your Blood atonement, Your Blood covenant, Your Blood sacrifice.”

“I confess, Lord, that You are my salvation, my Redeemer, my Perfect Lamb Sacrifice, the God in Whom I trust, Yeshua Immanuel, my justification, my sanctification, my propitiation. I honor You, I worship You, I glorify You and give You the greatest of thanksgiving and praise with a depth of gratitude for Your work of the Cross on my behalf. You and You alone are worthy, O Lord, One with the Father and the Holy Spirit.”

“I offer up to You the sacrifice of praise, continually, the fruit of my lips, giving thanks to Your Name.” (Heb.13:15)

“I give you the greatest of thanksgiving and praise, O Lord. Yeshua Ha Messiach, that I have entered into Your death on the Cross with You, and have been buried with You in the waters of immersion baptism (Ro.6:3,4). I praise Your Name that I die daily. (1 Cor.15:31).

“You must increase, but I must decrease.” (John 3:30)

“I present my body to You this day and each day, a living sacrifice, as my reasonable service unto you, O Lord, and my members as instruments of righteousness.” (Ro. 12:1; Ro.6: 13).

“I praise and thank you that by Your finished sacrifice on the Cross, I have been healed, I have been delivered, and I have been circumcised in heart, and I take possession of these in all aspects of my life, by my trusting faith on You, Lord Jesus Christ, amen.” (2 Cor.1:10; 1 Pet.2:24; Col.2:11)

“I praise You and thank You for The Blood, Lord Jesus Christ, by which I am purged of all sin and from dead works, to serve You.” (Heb.9:14)
“I am crucified with Christ, nevertheless I live, yet not I, but Christ lives in me, and the life which I now live, I live by trust on the Son of God, who loves me and gave Himself for me.” (Gal.2:20)

**OUR FOCUS (REVELATION TRUTHS TO WALK IN):**

The Brazen Altar represents Calvary, the place of redemption, sanctification, justification, and propitiation, by the Lord Jesus Christ, Our Perfect Lamb Sacrifice, once and for all men, once and for all sin, once and for all time. By His Blood we have bold access to the Holy of Holies, the Throne of Grace, and to Our Father. His righteousness and holiness is imputed to us, that is, credited to our account. This is the place of identification with Him, and His finished work of the Cross on our behalf. Here, we identify with His death and burial, and with His resurrection life, which is imparted to us by our faith (trust) on Him, making us a New Creation by His sacrifice. Here, in our daily faithwalk and ministry to the Lord as priests and kings unto Him, we honor and worship Him for His sacrifice, His work, His Blood.

ADDITIONAL SCRIPTURE REFERENCES: Col.2: 10; Ps.51:17; 1 Pet.1 :5; Gal.1 :4; 1 Tim.2:6; Titus 2:14.

**5. OUR SERVICE AT THE LAMPSTAND (the Candelabra, representing the Baptism in the Holy Spirit):**

**WE ACKNOWLEDGE (THE FULFILLEMENT):**

“But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.” (1 Cor.2:10)

“But you shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8)

“And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.”

“This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.” (Gal.5:16)

“If we live in the Spirit, let us also walk in the Spirit.” (Gal.5:25)

“For as many as are led by the Spirit of God, they are the sons of God.” (Ro.8: 14)

“And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.” (Acts 2:4)
“But the manifestation (Baptism) of the Spirit is given to every man to profit withal....for to one, word of wisdom....to another the word of knowledge....to another faith....to another gifts of healings....to another workings of miracles....to another prophecy, to another discerning of spirits, to another divers kinds of tongues....to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as He Will.” (1 Cor. 12:7-11)

• OUR FAITH CONFESSION:

“Father, I give You the greatest of thanks and praise and worship for giving me Your Spirit, which I ask of You in Christ Jesus’ Name. (Lk. 11:13) I believe I receive, in the Name of Christ Jesus.”

“I believe I am baptized in Your Spirit, Father, and that Your gifts manifest in me and through me for Your Glory.”

“I yield this day, and every day, to You, Holy Spirit, an empty vessel for Your use. Infill me with Your power, Your wisdom, Your revelation, Your spiritual gifts, and make manifest in me and through me this day, Your workings for Your glory and praise unto Your Name. I yield myself to you as an obedient servant, and give you permission to divinely possess me ...all in Christ Jesus’ Name. Amen. “(Ro.6:16)

“I give You thanks and praise, Holy Spirit, One with the Father and the Lord Jesus Christ, that through You, I am light in the Lord, and walk as a child of light.” (Eph.5:8)

• OUR FOCUS (REVELATION TRUTHS TO WALK IN):

The Lampstand represents the Holy Spirit and the Baptism-in-the-Holy Spirit. It represents the illumination of the Holy Spirit in the Holy Place which today, in us as the living tabernacle, represents our soul-life or mind. This manifestation and light in the Holy Place, the soul-man, illuminates our mind to see the Table of Shewbread which represents the Bread of Life, Yeshua, and which represents the rhema Word of God, the revealed Word behind the written Word. There are no windows in the Holy Place. To see the rhema Word, the revelation truths behind the written Word of God, we must ask for, and receive the baptism-in-the-Spirit. It is this Spirit-baptism which restores the communication with the Holy Spirit which was broken off in the garden experience by Adam and Eve when they sinned. We take possession, by faith, in these truths to walk in-the-Spirit and by the Spirit, moving in the manifestation of the spiritual gifts, including praying in “tongues”, as the Spirit wills. (1 Cor. 12) Such a manifestation permits the Holy Spirit to pray in us and through us, as empty vessels for His use. He can pray a perfect prayer, in God’s Will, obtaining the perfect Will of God for us, quicker than we can on our own. This New Testament reality and truth allows us to walk in priestly power through the anointing. The same Holy Spirit resides in our spirit-man, the Holy-of-Holies of our living Tabernacle, as He illuminates our soul-man, our Holy Place.
6. OUR SERVICE AT THE TABLE OF SHEWBREAD (Jesus, the Word, Who is the Bread of God):

• WE ACKNOWLEDGE (THE FULFILLMENT):

“T I AM the Bread of Life.” (John 6:48)

“T I AM the Living Bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.” (John 6:51)

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that One Bread.” (1 Cor.10:17)

“And when He had given thanks, He brake it, and said, “Take, eat; this is My Body, which is broken for you; this do in remembrance of Me. After the same manner, also He took the cup, when He had supped, saying, “This cup is the New Testament in My Blood; this do ye, as oft as ye drink it, in remembrance of Me.” (1 Cor.11:24,25)

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” (2 Tim.3:16,17)

“In the beginning was the Word, and the Word was with God, and the Word was God.” (John 1:1)
“Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me. And ye will not come to Me, that ye might have life.” (John 5:39,40)

“Who has also made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.” (2 Cor.3:6)

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.” (2 Tim.2:15)

• OUR FAITH CONFESSION:

“Your Word, O Lord is a lamp unto my feet, a light unto my path.”

“I give You thanks and praise, Lord Jesus Christ, that You are the Bread of Life, the Bread of Heaven, the Rhema Word Who has revealed Yourself to me; Who by Your Spirit is within me and upon me, and in Whom I live, and dwell and have my being.”

“I glorify Your Name, O Lord; You Who are The Word, that by Your Spirit I am made able to know and see the “deep things of God”, the rhema, the revealed Word behind the written Word (logos), because Your Spirit has illumined the Holy Place within me, to commune with me. I receive Your Bread, Your Wine; I come boldly to Your Throne, and by Your Spirit I am made to meditate upon Your Word, I am made able to say “I know Him.”

“I partake of Your Body and of Your Blood, the bread and wine, by faith in You, O Lord, and I am made whole, acknowledging Your Covenant with me in the same. I believe I receive, in Your Name.”

• OUR FOCUS (REVELATION TRUTHS TO WALK IN):

The Table of Shewbread represents both the Communion Table and the rhema Word of God, the “deep things of God” revealed by the Presence and baptism of the Holy Spirit illuminating our spirit and soul. It is the place of covenant observation in our daily or weekly fellowship, worship and ministry unto the Lord. When we receive the bread, in covenant with Him, we say something unto the Lord. When we receive the wine, we should be quiet and listen in prayer, and let the Lord speak something back to us in our thoughts or as an impression upon our hearts. By this, we commune with Him and partake of His revealed Word, fulfilling our worship at the Shewbread Table.

ADDITIONAL SCRIPTURE REFERENCES: 1 Cor.1 1:23-28; John 6:48-51; John 6:35; Ps.1 19:105; John 6:32-35; Gal.3:1 1:14; Mt.26:26-29; John 6:50-63; Eph.2:18-22; Eph.3:1-1 1; 1 Pet.1:13; John 6:41;
7. OUR SERVICE AT THE ALTAR OF INCENSE (the place of intercession and prayer- in-the-Spirit):

• WE ACKNOWLEDGE (THE FULFILLEMENT):

“For there is one God, and One Mediator between God and men, the man Christ Jesus.” (1 Tim.2:5)

“And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for us.” (Ro.8:27)

“Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” (Heb.7:25)

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all the saints.” (Eph.6: 18)

“Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice.” (Ps.141 :2)

“I love them that love Me; and those that seek Me early shall find Me.” (Prov.8:17)

“Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me withal! your heart.” (Jer.29: 12,13) “Evening, and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice.” (Ps.55:17)

“Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.” (Mt. 7:7,8)
“And this is the confidence that we have in Him, that, if we ask anything according to His Will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.” (1 John 5:14.15)

**OUR FAITH CONFESSION:**

“I give You thanks, praise, and glory, Father, that you have already heard and answered from heaven, the supplications and intercessions which I have uplifted to You in Christ Jesus’ Name. I believe I receive, by my trust on You, asking in Your Will, I pray in Jesus’ Name. Amen.”

“I pray in supplication and intercession for the saints and for the following, Father, believing I receive the answers to these prayers in Jesus’ Name and for Your Glory:

(We are **commanded** in scripture to **pray for the following**, in intercession and supplication:

- for the harvest (Luke 10:2)
- for all in authority worldwide (1 Tim.2:1) and for the church (Isa.62:7)
- for the propagation of the Word (Col.4:3)
- for those who have hurt us (Lk.6:28)
- against testing (Lk.22:40)
- against evil (2 Cor. 13:7)
- love toward others (Phil.1 :9)
- that we be preserved, body, mind, and spirit unto the Lord’s coming (1 Thess.5:23)
- for the fullness of the Spirit (Lk.1 1:13)
- for interpretation of tongues (1 Cor. 14:13)
- for the peace of Jerusalem (Ps.122:6)
- for a life of peace and quiet (1 Tim.2:2)
- for Godly desires only (Ps.37:4)
- for being able to escape all that will come upon the earth and stand before the Son of Man(Lk.2 1:36)

**OUR FOCUS (REVELATION TRUTHS TO WALK IN):**

Christ, our High Priest ever lives to make intercession for us in the Heavenly Tabernacle.(Heb. 3:1) He is called the High Priest of **our** confession. What does He confess in intercession and mediation to the Father? **Our faith-confession.** For this reason, scripture warns us that “Life and death are in the power of the tongue, and those who engage it will eat the fruits of it.” (Prov.18:21) Mark 11:23,24 tells us that we will have **whatsoever we say.** When? When we pray and ask and seek in intercession and supplication, believing that we receive what we confess **by faith. This is the secret of the Incense Altar...our High Priest prays with us and through us. This is the place of praying in-the-Spirit.** Our prayer becomes spontaneous, non-repetitive, and flows forth without mental interference, praying from the heart to touch the heart of the Father. He hears and answers, and assures us that we shall have whatsoever we ask, whatsoever we say. We are His sons and daughters, and Our Father **responds** to His sons and daughters.
8. OUR SERVICE IN THE HOLY-OF-HOLIES (fellowship and intimacy, or communing with Christ):

• WE ACKNOWLEDGE (THE FULFILLEMENT):

“...no flesh should glory in His Presence.” (1 Cor.1:29)

“Surely the righteous shall give thanks unto Thy Name; the upright shall dwell in Thy Presence.” (Ps. 140:13)

“Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts ye double-minded.” (James 4:8)

“He must increase, but I must decrease.” (John 3:30)

“I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.” (1 Cor.15:31)

“And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us.” (1 John 3:24)

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.” (1 John 4:15)

“......................for I know Whom I have believed..................”(2 Tim.1:12)

“Jesus answered and said unto him, “If a man love Me, he will keep my words; and My Father will love him, and we will come unto him, and make our abode with him.” (John 14:23) “And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.” (1 John 5:20)

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory.” (Col. 1:27)
• OUR FAITH CONFESSION:

Once we enter the Holy of Holies, our faith-confessions will be individualized and led by the Holy Spirit, because we have been praying in-the-Spirit, as led by the Spirit of God. Our prayer will be spontaneous as we become yielded, empty vessels, asking the Holy Spirit to divinely possess us in Christ Jesus’ Name. We wait. Waiting kills the flesh. No flesh can glory in His Presence. The anointing “falls”. We have entered through the Veil and now perceive His Presence in our spirits. We acknowledge Him, thank Him, praise Him, commune with Him, and dialogue with Him in ultimate communion and fellowship. Our faith-confession at this station of the Tabernacle, also called the Most Holy Place, will be most intimate and Spirit-led only. The flesh must be left outside the doorway of the tent of meeting. We come in, humbly, dying daily, decreasing that He might increase within us, where He dwells. We pray, and listen.

• OUR FOCUS (REVELATION TRUTHS TO WALK IN):

The Holy of Holies experience is individual, intimate, real, the goal of the faithwalk...to know Him. Christ in you the hope of glory. It is manifested after walking in the Spirit and praying in the Spirit and being in the Word. . .the three ministries unto the Lord in the Holy Place or Outer Tabernacle (where the Lampstand, Shewbread Table, and Incense Altar are). You must go through the service of the Tabernacle and Holy Place before you can access the Holy of Holies. That is both the command and the pattern of scripture. God says “I change not.”. God is not interested in the ritual of it. He is interested in the pattern of it, which is the pattern of our prayer and worship life unto Him. We must do all according to the pattern. We come by trusting faith, yielded, empty vessels. We know that we know Him. We draw nigh and He draws nigh. We have a love covenant together. We are made able to access the Most Holy Place by the Blood. He speaks. “Come boldly to the throne of grace. We do so with confidence and trust. He is always waiting.

In the following sections we will develop this teaching further to understand how we approach the Lord through our New Testament priesthood, so that we do not seek to make a ritual, formalism, or ceremony out of the Tabernacle pattern, but to acknowledge, appropriate, and use it to develop in us a uniform and balanced prayer-life. Be patient in your study of this. Do not draw conclusions prematurely without reading on to the end, nor before practicing this important teaching of scripture. God will reveal to you His purpose. He has not prescribed this for Himself. He has prescribed it for you and me, to bless us. When you become proficient at this pattern of prayer, you will be able to see that you do not have to spend hour upon hour to approach the Lord. That is not what He is seeking. In Matthew 6, He tells us not to be “wordy” with our prayers, believing that by our many words we will be heard. No, what the Lord is seeking is a balanced content to your prayer life. This concept will “gel” for you as you proceed to understand more, and study the last pages of this book, where the teaching is conceptually refined and “boiled down” to the recognition of exactly what those ingredients are, which the Lord is seeking from us, to have
a perfectly balanced prayer life and priestly ministry unto Him. When this is finally understood, you will be able to see that you can spend as much time with the Lord as you desire... hours, or even minutes, to legitimately pray the Tabernacle pattern to worship the Lord. Remember, the purpose for which the Lord ordained this, in the Old Testament, was for worship only. God does not expect us to relate to Him every moment of the day, approaching Him repeatedly by the Tabernacle pattern. No, we can come boldly to the throne of grace at anytime, but when we begin our day in prayer, we must come to the Lord in the early morning, as did the Levite priests... according to the pattern. Once they were in the Holy-of-Holies, they were in! Once you are in, you are in....hopefully for the rest of the day! You have taken the “covenant approach” to the Lord and come into the Holy-of-Holies, the place of covenant in your prayer life, seeking to be with the Lord for the rest of the day... no matter what you are doing externally. It is a matter of faith... which is trust. Where there is Christ there is liberty, the scripture says. The Lord is not seeking to make us ritualistic in our approach to Him. What He is simply saying through the example of the Tabernacle pattern is this:” When you worship Me, these are the things to worship Me for, these are the things to thank Me for, these are the things to acknowledge Me for doing .... for you; take possession of them, they are My gift to you, and will bless you as you bless Me, and covenant with Me.” Aaron and the Levite priests had to draw near by trust on Him. You and I must draw near and approach by our trust on Him.
SECTION 2

OUR NEW TESTAMENT PRIESTHOOD UNTO THE LORD ACCORDING TO THE TABERNACLE PATTERN
NEW TESTAMENT PRIESTHOOD WORSHIP OF CHRIST JESUS
THE PERFECTLY BALANCED MINISTRY UNTO HIM
HIDDEN IN THE PRIESTHOOD PATTERN OF THE TABERNACLE OF MOSES

1- Gate:
Acknowledge Him, Thanksgiving and Praise

2- Doorway:
Self-examination, confession of sin, repentance, anoint with oil, dress-garment of praise and Armor of God; Plead the Blood

3- Brazen Laver:
Confession of the Word

4- Brazen Altar:
Acknowledging His Blood Sacrifice; our Justification, our Propitiation, our Sanctification; prayer for circumcision of the heart; confession of our identification in Him-His Death, His Life; We stand on and confess Ro. 6.

5- Incense Altar:
Prayers of intercession and Supplication; praying in-the-Spirit; manifestation of the Spirit-The Anointing “falls” (“Veil Experience”)

6-Shewbread Table:
Communion of Bread and Wine; study of Rhema Word

7- Holy of Holies:
Acknowledge Him, intimacy, Fellowship

COVENANT WORSHIP OF YESHUA HA MESSIAH
Our New Covenant Priesthood
Worship Simplified

The Circle represents Covenant with Christ...it is continuous, unending, eternal. The Square within represents the 4-Square Gospel of Jesus: His Ministry of Salvation, Healing, Deliverance, Baptism-in-the-Spirit. The numbered boxes represent the 8 stations or steps of ministry by the Aaronic and Levitical priests in the Mosaic Tabernacle, the Tent of Meeting. In the box is described the New Testament truths of the Old Testament representations of what the Old Testament Aaronic and Levitical priesthoods meant in type and shadow of things to come....our New Testament Priesthood reality. Unlike them, we no longer have to perform sacrifices, rituals, or ceremonies...only acknowledge, faith-confess, and walk in the New Testament realities and truths of what they represented.

Note that we approach the Lord freely in prayer and fellowship in intimacy in the Holy of Holies, which is represented by the box numbered “8” within the circle, where we acknowledge Him, being in covenant intimacy in Him, “Christ in you the hope of glory”. (Col.1:27). Today, you are the Tabernacle, the Tent of Meeting. We are free to approach the Lord, but the Lord said that when it comes to worship, we are to do ALL according to the pattern, steps 1-8. By this, we learn obedience and a balanced faithwalk of worship of Him. Notice, in the pattern that nothing is left out. (Ex. Chptrs 27, 28; Heb. 8:5)
Unsaved
Saved

“Christ in you, the hope of glory.”
(Col. 1:27)
SECTION 3

OUR NEW TESTAMENT PRIESTHOOD ACCORDING TO THE TABERNACLE PATTERN-CONCEPTUALLY REFINED
THE TABERNACLE PRIESTHOOD PATTERN-
CONCEPTUALLY REFINED: ENTERING THE HOLY-OF-
HOLIES

By now, it should be apparent to you that the Tabernacle pattern of our “priesting the priesthood”, as the Aramaic Bible speaks of it, can be conceptualized and reduced to the understanding that it is a “pattern” of developing a prayer life which is both ordained by, and pleasing to God. Why? Because He demands obedience. Why? Because it is totally balanced, reflecting His perfection. Why? Because it is all-inclusive, making us to remember those things which are important to the Lord, and of which He expects us to be mindful. Why? Because without it, there are many things within the pattern that you and I would ordinarily “forget” to include in our daily prayer lives. It is given by God for us, to teach us how to pray, to teach us what to be grateful for, and what to praise for. By it we draw nigh (near) unto Him, and He draws nigh unto us. Why? Because He performs His Word…just the way it is written. (Jer. 1:12)

Through our yieldedness to the Holy Spirit, and practice of the prayer-style pattern, we will become thorough in our prayer, obedient in our heart, worshipful in our manner, and balanced in our faithwalk. That is the reason why the Lord gave us the pattern. But there is a greater reason why the Lord has given us the pattern… and that is to KNOW how to enter the Holy-of-Holies and obtain a direct experience of Him. I will speak more of this shortly.

At first, we struggle with it, and that is purposeful on His part to “kill” the “flesh” within us, which does not want to do it, which wants to run from it, as far and as quick as it can. But as the “flesh” is brought under submission by His grace through our persistence in “pressing in”, we will find a greater and greater revelation of Him. He will give us the revelation that the “flesh”, more and more, is being left outside of the doorway of the tent of meeting.

I am firmly convinced, both scripturally, and based on my own personal prayer experiences of going into the Holy-of-Holies, that the reason why so many Christians do not have a personal experience of God’s Holy Spirit is because of the fact that they never learned how to approach and pursue the Lord, according to the pattern. Yet, this is clearly what the Lord prescribed in the Old Testament, finding it important enough to reiterate in the New Testament in Hebrews 8:5.

There are those who will lean on their own understanding and contest what is written here. I promise you, prophetically, that if you persist in your position, relying on your own understanding, your perception of God and His Holy Spirit, if any, will be limited or nil, until you are totally and completely submitted and surrendered to His Way…the Tabernacle pattern. Only those who are true “remnant” may know Him, and to be true “remnant”, you must be a “Tabernacler.” Oh yes, He may give you a small experience here and there to encourage you and “woo” you to draw closer into the Holy-of-Holies, but if you try it without first following the pattern, if you try to approach Him daily without first acknowledging Him, without first self-examination, confession, and repentance of sin, asking forgiveness; if you try to go into His Presence with sin upon you… I promise you, you will not have an experience of Him. It is one thing to know about Him. It is another thing to know Him. And you can only know Him by approaching as He has directed you and me to do so. He will have His way, because He is King of Kings, Lord of Lords, and Most High God, One with the Father and the Holy Spirit.

So let us examine, in summary, how the Tabernacle priesthood pattern is a prayer-life pattern to be followed in our daily lives of worship of the Lord. Please look at the summary of what each location of the Tabernacle and each “station” represents, as it appears on the following page.
<table>
<thead>
<tr>
<th><strong>“Step”:</strong></th>
<th><strong>Represents:</strong></th>
<th><strong>“Prayer-life / Confession”</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Brazen Altar</td>
<td>Calvary</td>
<td>Christ our Identification and Substitution Christ our Justification, Christ our Sanctification, Christ our Propitiation, Acknowledging The Blood Covenant and Sacrifice, Prayers for Circumcision of the heart, Standing on Romans 6.</td>
</tr>
<tr>
<td>5. The Lampstand</td>
<td>Light of the Holy Spirit (Baptism)</td>
<td>Tongues or Praise both bring revelation (light), Prayer of Yielding to the Holy Spirit, Yielding for manifestations of the spiritual gifts.</td>
</tr>
<tr>
<td>6. The Shewbread Table</td>
<td>The rhema Word The Communion</td>
<td>Bible study yielded to the Holy Spirit, first, for rhema revelation; Receiving the bread and wine memorial, by faith.</td>
</tr>
</tbody>
</table>

* - “priesting the priesthood”: “And this is the word you work to them to hallow them to priest the priesthood unto Me.” (Ex.29:1 from the Hebrew/Aramaic Exegeses Parallel Bible, by Herb Jahn, Exegete.)
What does it all mean?

In Exodus, Chapters 27, 28, and 29:4-46, we see the types and shadows of all that is represented in the chart of The Pattern. The Chart represents New Testament truths and realities of these Old Testament types.

If you look in the right-hand column of the chart, you will get a revelation of what it means to “priest the priesthood”. It means to worship the Lord and express to Him all of the elements of a perfectly balanced life of prayer and consecration. If you look at all of the elements of the things represented in type, in those chapters of Exodus, you will discover that in New Testament truths and realities, they represent all of those things which we need to be doing in our daily prayer-life to be able to come before the Lord. They fulfill those things which we need to be doing in our faithwalk and prayer-life to be able to stand on His Holy Hill with clean hands and a pure heart (Ps.24:3,4)… in other words, to be able to enter the Holy-of-Holies within us to fellowship with Him in intimacy and dialogue. Just as the Old Testament priests could not just enter into His Presence in an unclean manner, and had to ritualistically prepare, we also, may not come to His Presence in an unclean manner. Because the Old Testament Law is fulfilled in Him, we do not have to come ritualistically, but we must appropriate the principles of what those steps and preparations of the priests represented in type, and apply them to worship and approach the Lord with reverence. That is the fear of the Lord. Now, you say, “…but the Law and the Prophets are fulfilled in Jesus… I do not have to honor these representations anymore, right?” Wrong. You do not have ritualistically keep the Law and the Prophets through self-effort, but under grace, you keep them by allowing Christ to live them out in you and through you by yielding to His Holy Spirit. Otherwise, that is like saying that you do not have to honor the 10 Commandments or keep them because they are fulfilled in Jesus. You cannot disregard the 10 Commandments, can you? Then neither can you disregard the pattern. We are not talking here about keeping the Law, but honoring the Lord and His command to do all according to the pattern, as He commanded us to keep the commandments. In other words, the pattern represents a completely balanced prayer-life involving faith confessions of what the Lord is to us, and what He has done for us, taking possession, by faith, of what each thing represents.

We are at an advantage over the Old Testament Levite priests. They had to do it all through ritual, formalism and ceremony. We do not, because we are appropriating the fulfillment of what each of those types represented, that is, we are appropriating only the truths and principles to apply to our faithwalk and prayer-life. We no longer need to make a ritual out of it. Why? Because it is fulfilled in Christ. Why? Because 2 Cor.3:17 tells us: “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.” We are free from the obligation of observances, keeping sacrifices and services, rituals and ceremonies. What we do now, we do freely simply to honor the Lord, to embrace those principles which He has prescribed in order to be able to go into the Holy-of-Holies His way, to be able to stand on His Holy Hill with a pure heart and clean hands. Why? To revere Him and testify to Him that we have the fear of the Lord out of our desire to be obedient, and to express our love to Him.

Does that mean that we must spend long hours before the Lord, step-by-step, going through the pattern as the Levite priests did? Not at all. Because we have our liberty in Christ and because He has set us free (John 8:36), we are indeed free, not only from Satan and his
kingdom, but also from the law, sacrifices, services and traditions. But we are not truly free unless we also exercise the freedom to choose to do something that the Lord requires us to do, to demonstrate to Him that we have the same fear of the Lord, for Him, which the Aaronic and Levite priests had for Him. We use our freedom to honor Him.

Therefore, we are not obligated to go through a ritualistic approach to the Lord taking long hours on a daily basis. In the spirit-realm, there is no time. And, the scripture says that there is liberty and that we are free from traditions. Therefore, in our approach, we are free and at liberty to spend as much time with the Lord in doing the Tabernacle pattern as we desire. We can pray it out in minutes, using a single statement faith-confession or acknowledgment to represent each step or station of what the Tabernacle service represented in New Testament truth, or we can spend hours, meditating on each. We are free. We are at liberty. We can pray the pattern over minutes, hours, or even days, if we desire. The Lord will not criticize us...only bless us, because we care to be obedient. We might even start out praying the pattern in the early morning, going through some of the things to be covered in our prayer life at the first few stations of the Tabernacle service, continue during lunch or when we have a work break during the day, and even go on to complete our prayer ministry to the Lord in the evening or following morning. There is no time element in heavenly places or the spirit-realm, so we do not have to worry about “getting it done”. The Lord will not fault us if our prayer pattern is incomplete for the day. He will honor our heart for Him and our love for Him because we care to be obedient and approach Him with the reverence which He deserves. We are free as to how to do it, the Lord simply requires of us, that we do it to honor and revere Him. He is saying to us, through the revelation of scripture, that there is a way to revere Him.

What is the Lord seeking of us in all of this? Why a pattern? Look at the right-hand column of the chart once more, and observe all of the elements of prayer, the things which He requires of us to cover, in our intimate prayer-life with Him. In your ordinary daily routine and praying, would you remember to cover all of those things which represent Old Testament types which He asked that they observe in order to approach Him? Do you ordinarily remember to perform self-examination daily? How about confession and repentance? How about consecrating your body and members, as commanded in the Epistle to the Romans? Would you? If I look at my own past patterns of prayer, I know that I personally would not. I need to be reminded of what the Lord expects of me in my approach to Him. So do you. That is the reason for the Tabernacle pattern. He has given it for us to learn of Him, to learn from His ways, His pattern. The fruit of it will be the great blessing of a controlled and balanced prayer-life in which we will learn to pray in-the-Spirit (from the heart with all of our mind, will and emotions involved), never leaving out those things which we need to do to monitor our faithwalk and suppress our “flesh”. At first, it seems difficult. The “flesh” rears its ugly head and “balks” at being disciplined. It doesn’t like it at all. It comes into submission, over time. . . a sign that God uses the Tabernacle pattern to “kill” the “flesh” and its opposition to our Spirit-filled life and faithwalk. We draw nigh unto God according to the pattern, and then we get better and better in going into the Holy-of-Holies, into His Presence, and in practicing His Presence. You will look back and, perhaps, for the first time, understand what He was doing in what He was requiring of us.

We are not keeping the Law. We are honoring Him. He is saying to us through the revelation of scripture that there is a way to come before Him. When we do things His way, we are ministering and fellowshipping with Him in heavenly places.(Eph.2:6) This way
is the way of the heart. “But the Lord said unto Samuel, “Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as a man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” (1 Sam.16:7) This is an affair of the heart...in which we, as believers, seek the heart of the Father in our fellowship with the Son, in the secret place within, which, out of reverence, must be approached His way, according to HIS pattern, not ours. If we learn to develop a prayer life-style which covers all of the points of a daily prayer life and faithwalk/faith-confession which the Holy Spirit considers important in self-examination, preparation, and acknowledgment of His finished work of the Cross on our behalf, we will develop from this, a perfectly balanced faithwalk and prayer-life which is pleasing to the Lord. Why? Because we care to obey. We care to seek His righteousness first. All else will be given us, besides. All of this serves one purpose....to subdue the flesh, to “kill” the flesh so that we can draw nigh, to decrease that He might increase, to “die daily” as Paul called it.
THE SECRET OF THE TABERNACLE PATTERN

I spoke earlier of entering the Holy-of-Holies, or the Most Holy Place, as it is called, to get an experience of the Holy Spirit within. This is the entire purpose of the Tabernacle pattern. This is so important to the Christian faithwalk, in its type, that the Holy Spirit dedicates 10 full chapters to it in the Book of the Exodus. Ten full chapters of the Bible dedicated to the Tabernacle, alone! Do you think that the Holy Spirit is trying to tell us something? Do you think that the Holy Spirit, by so doing, is giving us a wealth of revelation? Do you think that it is without purpose? On the contrary, as we shall see.

What, then, is the purpose of the teaching of the Tabernacle priesthood, in New Testament terms and truths which we can walk in, and its relationship to the Tabernacle pattern? If we can know, then we know the secret of entering the Holy-of-Holies and the secret of the Tabernacle Pattern. We know how to approach the Lord. We know how to access the Holy-of-Holies and come boldly to the throne of grace. The secret of the Holy-of-Holies is The Presence, the Lord, Himself, the Holy Spirit. The secret of the Tabernacle pattern is that it is the KEY as to HOW to enter the Holy-of-Holies and have a deep and abiding experience of the Holy Spirit, The Presence. God has a purpose for giving us the pattern. That is why He instructs us to “...make (do) ALL, according to the pattern given you in the mount.” Now, let us see why.

The first thing that we must know is that there are pre-requisites other than being born-again, water-baptized, and Holy Spirit-baptized, as previously mentioned. Job said, “Oh that I were as in months past, as in the days when God preserved me; When His candle shined upon my head, and when by His light I walked through darkness; As I was in the days of my youth, when the secret of God was upon my tabernacle;” (Job 29:2-4). The key to Job’s lament is found in Psalm 91:1,2 where the Holy Spirit tells us, “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say to the Lord, He is my refuge and my fortress; my God; in Him will I trust.” Job was speaking of a time when he was abiding (relying upon, depending upon) the Lord and trusting Him. Job’s faith had been shaken by his experiences, and he was acknowledging that there was a time when the secret of the Lord, His Presence, was upon Job’s tabernacle, his being. What had Job failed to continue to walk in? The answer is in Psalm 91…he failed to continue to abide and trust. Abiding and trusting (which is FAITH) are two of the key ingredients in obtaining the experience of The Presence, in addition to those first things mentioned above. Job failed to realize the Lord’s faithfulness, for despite his temporary backsliding, the Lord would still have protected him from Satan, according to His word: “For in the time of trouble, He shalt hide me in His pavilion (the Holy-of-Holies) (parentheses mine); in the secret of His tabernacle shall He hide me; He shall set me up upon a rock.” (Psalm 27:5) And again, “Thou shalt hide them in the secret of thy Presence from the pride of man: thou shalt keep them secretly from the strife of tongues. (Psalm 31:20) We also see another prerequisite in Psalm 25:14: “The secret of the Lord is with them that fear Him; and He will show them His covenant. These are important scriptures. The latter tells us that another requirement is that we must first “fear” the Lord, which means to revere Him, hold Him in awe. If we truly fear the Lord and have reverence for Him, we will acknowledge His ways and be obedient to His ways. We will walk in His pattern. Notice the promise in the latter verse: He will “show” us, that is give us a revelation of, His covenant. Now Jesus says in John 3:6 that the things of the spirit are Spirit. Covenant is a thing of the Spirit to our spirit. Why? Because we are made in the
image and likeness of God which is spirit and soul, which, according to the scriptures is spirit (heart) and mind (we have the mind of Christ). God wants a heart-to-heart relationship with us. Therefore, covenant is His Spirit to our spirit. For that reason, Romans 8:16 tells us that His Spirit witnesses to our spirit that we are the sons of God. What does it witness when we are in the Holy-of-Holies? His Spirit! The Presence! So when Psalm 25:14 says that “… He shall show them His covenant…” it is certainly saying that He will give a revelation of His Presence. It is a promise of Scripture that we may enter the Holy-of-Holies to know His Presence and covenant with Him. We must first be born-again, be water-baptized and Spirit-baptized, we must fear the Lord, abide, and trust Him. By doing so, He brings us within the Holy-of-Holies, the place of revelation, the place of refuge, the place of protection, the place of His Presence, the place of knowing Him and being intimate with Him. You are a priest unto Him.

**HOW IS THE HOLY-OF-HOLIES TRULY ACCESSED?**

How is the Holy-of-Holies truly accessed, according to the Word and the pattern? To answer this question, we must first look at two key scriptures, rightly divide the Word of Truth, and comprehend the meaning of some of the New Testament Greek words used in the verses, from the viewpoint of Biblical semantics. Here are three scriptures which every believer needs to know well:

> “Who shall ascend into the hill of the Lord, or who shall stand in His holy place? He that hath (has) clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord.” (Ps. 24:3-5)

> “Follow (pursue) peace with all men, and holiness, without which no man shall see the Lord.” (Heb.12:14)

> “Verily, verily, I say unto thee, except a man be born-again (birthed from above by the Spirit) (parentheses and comment mine), he cannot see the kingdom of God.” (John 3:3)

Let us look at these verses more closely. Notice in the first verse, Ps. 24:3-5 that the question is asked: “Who can stand on His Holy Hill?” in the semantics of contemporary English. In other words, who can enter His Tabernacle and the Holy-of-Holies? That is exactly what that verse means in modern English terms. Then, the verse gives the answer: he who has clean hands and a pure heart. In other words, he who is holy. He who walks in holiness. It goes on to say that he who does so, shall receive the blessing. This is to say that he who walks in holiness shall be granted the revelation of standing on the Lord’s Holy Hill, or he shall receive the blessing of perceiving the Lord, The Presence of the Holy Spirit, in the Holy-of Holies within. When we are yielded to the Holy Spirit to exegete these passages for us, He will give us the revelation of exactly what the original ancient Greek manuscript language was trying to communicate when translated by the King James scholars into now ancient or Old English. The passages must be understood and interpreted in the language of those days and times, and then, the Spirit must show you what those things mean from the viewpoint of the contemporary English of today. When you do so, it should be evident to you through the witness of the Spirit, that the first verse which I have just discussed, means
exactly that which I have just mentioned: to stand on the Lord’s Holy Hill, that is, to enter the Holy-of-Holies, we must have a pure heart and clean hands, that is holiness.

Now, let us look at the second and third verses. The second verse tells us that without holiness, no man shall “see” the Lord. Notice that it is also required that we pursue peace with all men. That not withstanding, let us consider the meaning of the word “see”. Normally, we would regard this verse as meaning that without holiness, no man will enter the kingdom of heaven or go to the Father. And this is correct, for the word “see” in this verse, “optomai” in the Greek, and its Greek middle voice prolonged form, “optanomai” means to literally “see” or “gaze at”, but are both noted to have equivalent meaning and to be used, freely and alternately with the Greek “horao” which means to “ perceive” or to “know by experience”, “to experience”, or “behold”. Why is this important? It is of extreme importance, because we are made up of spirit-man (Greek: “pneuma”), soul-man (Greek: “psuche”) and physical-man (Greek: “soma”). The spirit or spirit-man is the conscience and intuition, by definition. The soul-man is the mind, will and emotions. The physical man is the human body, the temple or tabernacle. The spirit of man perceives, the soul (mind) thinks.

Now, when we enter the Holy-of-Holies, to covenant with the Lord, that covenant, as we said, is Spirit to spirit. His Spirit witnesses to our spirit. (Ro. 8:26). Understanding this, it should now become apparent to you that, when Heb. 12:14 says that “……….. without holiness no man will “see” God”, it is saying that holiness is a prerequisite to perceive The Presence (the Holy Spirit) in your spirit-man, to realize Him and His Presence by your spirit-man, to experience Him by your spirit, that is, to access the Holy-of-Holies and realize Him and His Presence, at which time you know (perceive) that it is He who is present with you and in you. You cannot “see”, that is, perceive or know by experience, the Kingdom of God within you, without holiness. You cannot access the Holy-of-Holies, within you (your spirit-man where the indwelling Holy Spirit resides within you), to realize Him, without holiness. Why? “That no flesh should glory in His Presence.” (1 Cor.1:29). In other words, when you plan to seek the Lord and His Presence, park your flesh and your mind outside of the door of the tent of meeting. Leave it in the Outer Court. Otherwise, you will not be having an experience of the Lord. He must be perceived in your spirit, that is, you must know Him through your conscience, intellect, and intuition….you know that you know that you know that He is present. It is an accompanying word of knowledge, the operation of one of the nine gifts of the Holy Spirit. The spiritual gifts are operational. Then, there is an accompanying intuitive (spirit-man) peace, that is, the fruits of the Holy Spirit are present. You know that you know that it is He whom you are with.

These concepts are further confirmed in a word study of the third Bible verse mentioned, John 3:3. Notice that it says that unless you are born-again, you cannot “see” the Kingdom of God. Here, the Greek New Testament word for “see” is the Greek verb form “eido”. Remarkably, it, too, is an equivalent meaning to “optomai” and “optomanai”, which were both equivalents of “horao”- to see, perceive in the spirit, to know by experience. In this verse, then, using the equivalent meaning, we understand that when this verse says that unless you are born-again, you cannot “see” the Kingdom of God, what it is saying is that unless you are born-again, you cannot access or perceive in your spirit, the Kingdom of God. Now the Kingdom of God is within you (Lk. 17:21) Therefore, what John 3:3 is saying is that to access the Holy-of-Holies within you (the Kingdom of God within you), Christ in you, you must be born-again; and what Hebrews 12:14 says is that you must be
holy. You must walk in holiness. Then, you may experience the Kingdom of God (the Holy-of-Holies) within you, Christ (The Holy Spirit) within you.

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:” (Col.1 :27)

These are the secrets of the Holy-of-Holies, hidden in the Word, accessed only through allowing the Holy Spirit to exegete the Word in-the-Spirit, understanding the semantics of the word meanings and their equivalents, and allowing the Holy Spirit to give you the rhema revelation….the revealed Word behind the written Word. When you receive rhema revelation, (as I have here in this writing), the Holy Spirit will witness to your spirit the truth of what is said (Ro.8:16), for He is the Spirit of Truth, and you will know that it came from being in the Holy-of-Holies because that is the only place where one may receive rhema revelation…in the Presence of the Spirit. Christ in you....the hope of glory! It is self-proving. The Word proves itself.

But.... what of the Tabernacle Pattern?

What, then, does all of this have to do with walking our New Testament priesthood out according to the Tabernacle pattern? Isn’t that keeping the law? No, because we are not doing the things prescribed for the Levitical and Aaronic priests in the form of observances and sacrifices. What then are we to do? We are to look at the New Testament truths represented by those Old Testament types and apply them to our faithwalk. Why? Because we, too, are priests unto the Lord. I Peter 2:29 says that we are a royal priesthood, an holy nation. Rev. 1:6 tells us that He has made us kings and priests unto God. What does that all mean? It means that we are to minister unto Him. That, in turn, means that we are to enter the Holy-of-Holies daily to commune with the Lord. Once we enter in, we can commune with Him all the day long. But, we must access Him through being born-again and walking in-the-Spirit, and in holiness.

Now, herein is the problem. Man has two positions in existence. He has a position in the natural: “I am a sinner and cannot be saved by my own efforts ...“ (Ro.3:23), and a position in the supernatural: ‘I am the righteousness of God, in Christ ..‘. (Heb.11:7; Gal.2:20) The latter permits our identification with Christ. Our righteousness in Him is by faith (trust), and our holiness in imputed by His shed Blood, which is our sanctification, and which permits us access directly to the Holy-of-Holies. We may come boldly to the throne of grace. A stated previously, however, this does not imply that we may have utter disregard for our spiritual condition and simply barge into the Lord’s Presence. That is contrary to the Word. It would be an act of the flesh, the carnal nature, causing us to bring our sins into His Presence. The Word already established that “...no flesh should glory in His Presence.” (1 Cor.1 :29) These sins and the unholy is in our soul-life, where the flesh resides, for the born-again man is not yet saved. It is the spirit-man that is the “new creation” because the Holy Spirit enters our spirit to indwell our spirit until we are home in glory with Him. The soul-man is in the process of being saved, and so, Romans 12:2 admonishes us to be transformed “by the renewal of your mind” (soul). That is through the learning of the Word and through circumcision of the heart. (Ro.2:28,29). This perfection of the soul is a process which continues until death, or The Rapture. And so, Phil.1:6 advises us in testimony of this that He who has begun a good work in us will bring it to completion in the day of Christ Jesus. The soul’s salvation will be completed at the moment of death or at the Rapture. That means that in the meantime, there is a sinful soul-life to be dealt with, with its flesh, which
cannot be brought into the Holy-of-Holies. Before entry, it must be dealt with, in order to perceive the Lord’s Presence.

Now, the flesh works through the soul-life. It expresses itself through our soul: mind, will and emotions. What is more, Gal. 5:17 tells us that the flesh strives against the Spirit and the Spirit against the flesh. If the flesh strives against the Spirit within us, it will interfere and frustrate our being able to perceive the Presence, and try to keep us from entering into the Holy-of-Holies. Not only that, but demonic spirits minister to our thought-life (soul-life) to further “energize” the flesh, further using the flesh to quench the perception of the Holy Spirit within us. Therefore, God must make provision for us to deal with the soul-life and its flesh, which would otherwise interfere with our life in-the-Spirit and our walking by the Spirit.

The Holy Spirit did this, as I said before, by providing a model for the faithwalk in the Tabernacle priesthood pattern, by which we could apply the New Testament truths of what the Old Testament types mean, to our lives, and thus take possession, by grace, through faith (trust), of the Lord’s finished work of the Cross on our behalf. But, you say, “Why do I have to do it according to the pattern, isn’t that keeping the Law?” No, the Law is fulfilled in Christ. It is responding to grace. Grace demands a response, an action on our part, for it to flow in our lives. We still keep the Ten Commandments. We do not summarily disregard and set aside the Ten Commandments just because we are saved by grace. No, grace demands a response. That response must be obedience to the Word. If God has also commanded, both in Old and New Testaments (to reinforce His position) that we do ALL according to the pattern, should we summarily disregard His commandment and instruction to us just because we are under grace? We would not do that with the Ten Commandments. Why would we do it with any commandment of scripture? We are not embracing the purpose of the carrying out of the law, if we embrace doing all according to the pattern given Moses on the mount. We are embracing the truths of what those things represent, and by grace, appropriating them to our lives and our prayer-life style, becoming a New Testament priest unto our God, and “priesting “the priesthood. We are responding to grace through our action.

What does that do for us. It makes us to abide in Christ. Now that is the secret of the Tabernacle Pattern...it makes us to abide in Christ; to do those things which we are supposed to do regularly and daily to keep the flesh and soul-life under submission and surrender to the Holy Spirit so that we might minister to the Holy Spirit and the Holy Spirit may minister to us in our daily visit to the Holy-of-Holies. We are to bring the flesh and soul-life under submission using the principles of what each of the positions in the Tabernacle represented in regard to Levitical priesthood function, and representation of Christ’s ministry, take possession of the New Testament truths and realities of what these represent, and faith-confess them over ourselves and our loved ones to bring the flesh and soul-life under control. It is a process. But the fruits are evident early on, because we are doing things God’s way. We are disciplining the flesh and soul-life. We are keeping it outside the doorway of the tent of meeting. Let us look again, briefly at what we are taking possession of, according to each station or position in the Tabernacle, by going back several pages to the diagram chart of the Tabernacle Pattern. Take a few moments to do so, and pay particular attention to the right-hand column. Here, you will see all of the ingredients of what the New Testament scriptures tell us we must deal with in order to bring the flesh and soul-life under submission. Briefly (Cf. Exodus 29):
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<thead>
<tr>
<th>Tabernacle Location:</th>
<th>Faith Confession:</th>
<th>Daily Practice/Representations:</th>
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<tbody>
<tr>
<td>1. Eastern Gate</td>
<td>“Jesus, You are my Gate.”</td>
<td>Acknowledging the Lord</td>
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<td>2. Tent Doorway</td>
<td>“Jesus, You are my Mediator”</td>
<td>Self-examination</td>
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<td>Armor of God</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Consecration-body/members</td>
</tr>
<tr>
<td>3. Brazen Layer</td>
<td>“Jesus, You are my Baptizer”</td>
<td>Covering with the Blood</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Confession-Water Baptism</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Praying the Scriptures</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Confessing the Logos</td>
</tr>
<tr>
<td>4. Brazen Altar</td>
<td>“Jesus, You are my Justification.”</td>
<td>Confessions:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>My Substitution</td>
</tr>
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<td></td>
<td></td>
<td>My Justification</td>
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<td>My Propitiation</td>
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<td>My Identification</td>
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<tr>
<td></td>
<td></td>
<td>Circumcisions of the Heart</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Romans 6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Thanksgivings and Praise</td>
</tr>
<tr>
<td></td>
<td></td>
<td>For His Blood Sacrifice</td>
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<td>For His sufferings</td>
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<td>For Blood Atonement</td>
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<td></td>
<td></td>
<td>For Blood Covenant</td>
</tr>
<tr>
<td>5. The Lampstand</td>
<td>“Jesus, You are My Light.”</td>
<td>Prayer of Yielding to the Holy Spirit;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tongues/Praise</td>
</tr>
<tr>
<td>6. Shewbread Table</td>
<td>“Jesus, You are the Word, the Bread of Life.”</td>
<td>Covenant of Bread/Wine</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rhema Bible Study after yielding to the Holy Spirit.</td>
</tr>
<tr>
<td>7. Altar of Incense</td>
<td>“Jesus, You are my Mediator.”</td>
<td>Prayers:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Intercession for others</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Supplications</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Praying in-the-Spirit</td>
</tr>
<tr>
<td>8. Holy-of-Holies</td>
<td>“Jesus, You are the I AM”</td>
<td>Praise</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Listening</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Intimate Dialogue and Prayer</td>
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<td></td>
<td>Receiving Revelation(s)</td>
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Now, look at the right-hand column. I asked once before if you would be able to remember to do all of those things prescribed by New Testament scripture, to bring the flesh under submission, to surrender it to the Lord, and to take possession of all of the promises achieved by the finished work of the Cross, present in type in the Tabernacle pattern? I would not. Ordinarily, I would probably remember to do some of them one day, and to do others on another day, but the likelihood that I would be able to be consistent in doing all of them on one day, the very things required to truly bring the flesh and soul-life under submission so that we might better perceive the Lord’s Presence in the Holy-of-Holies within us, is highly unlikely. Why? Because our flesh interferes and strives against the Spirit within! For this reason, the Holy Spirit admonishes us: ‘Do all things decently and in order.’ (1 Cor.14:40) And again, in Heb. 8:5: “Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the
tabernacle: for, See, saith He. That thou make (do) all things according to the pattern shewed to thee in the mount.” Notice God’s position regarding the Tabernacle pattern. Here is Heb. 8:5 He says that He regards them (in New Testament terms) as the example and shadow of heavenly things. The “shadow” refers to the Old Testament types which we are to follow in New Testament truths, and take possession of what they mean, by faith (trust). The “example” refers to the New Testament truth which we are to use as an example to walk in, to take possession of, by our faith confession. Jesus, who is the High Priest of our confession (Heb.3:1) then goes before the Father in the heavenly Tabernacle. What does He say to the Father if He is High Priest of our confession? The answer can only be “Our confession!”, backed by our unwavering faith. Our faith-confession then releases the ability of the Father to move His Hand on our behalf. Grace flows. Power flows. The Word is applied to our lives. Rhema revelation comes. Revelation brings transformation. Our hearts become more circumcised. The flesh and soul-life which agrees with it become more subdued. Time goes on and the flesh and soul-life become more and more submitted to Christ in our spirit. Our obedience releases His power of grace to move on our behalf. Our flesh becomes surrendered by taking possession of the spiritual discipline which the pattern practice represents in our daily life. More and more, we leave the flesh outside the doorway of the tent of meeting. More and more, as each day passes, we are able to come into the Lord’s presence in the Holy-of-Holies within us, and perceive Him, fellowship with Him, be intimate with Him, and know Him…perhaps for the first time. We continue this life-long practice, and as we do, we reach a point where the flesh and soul-life is so controlled by the Spirit through our obedience, yielding and trusting, our abiding, that it becomes easier and easier to be in the Holy-of-Holies with Him, to perceive Him, to love Him, to know Him. He has shown you the way in. He has shown you how to take possession of the “killing” of the flesh through the practice of the pattern which continually reminds us of Who He is, and what He has done on our behalf. It breaks through into our spirit. We reach a point where we no longer want to be soulish or in-the-flesh. We do not want to leave the Holy-of-Holies. He strengthens us for practice. He leads us in. He does it all in us and through us. When? When we submit and yield to Him and give Him permission to do so, according to the pattern, according to our appropriations of the truths, according to our faith-confessions of what these things mean applied to our lives. He empowers us. We become better and better at submission and surrender in our faithwalk. He is perfecting us, making us mature in Him. We draw nigh. He draws nigh. Intimacy comes. Fellowship prevails in the Holy-of-Holies.

What do we learn from all of this? What is the Holy Spirit doing through these rhema revelations which come forth from studying the Old Testament types of what the Tabernacle pattern means? The answer is quite apparent. It is nothing less than the process which the Lord wants us to apply to our lives to cooperate with His Spirit in the sanctification and salvation of the soul, brought forth through self-examination, confession, repentance, renouncing, consecration, worship and faith-confession, exemplified by the things that the Levitical priests did at the doorway of the tent of meeting, when they prepared themselves to go before The Presence of the Lord, through Moses their mediator who met them at the doorway of the tent. (Ex.29) Such sanctification of the soul, the process which the Tabernacle pattern represents, is brought about by the illumination and grace of the Holy Spirit. This is nothing less than Christ in our spirit-man (Col.1:27) governing our soul-man and physical man. This is true submission and surrender to His Will and Word doing things His Way. You see, it is His Way or no way. That is God’s position. The flesh at first does not like it. It gets fidgety, tense, anxious, nervous, the soul tries to react with
boredom…….. **anything** to get away from it! The mind will come up with any and every excuse to try to discontinue and run away from it. Why?…… because the soul-life must be dealt with, and spiritual self-inventory is sometimes a painful experience. Our soul-life and the flesh do not want to be confronted. The soul-life, sometimes, does not want to face itself. It is easier to run and not face the facts of who we are in the natural, or how we are in the natural. It is easier to live each day, one at a time, letting the flesh and soul-life go unchecked. But there is a problem. The problem is that it will continue to strive against the Spirit….strive against your perceiving God in the Holy-of-Holies. Over the long run, that can be costly. It could cost you not hearing well from God, and as a consequence, loosing out on the Holy Spirit’s purpose for your life or ministry. That is exactly what happened to Paul in the Book of Acts when the Holy Spirit had appointed him to go and be the apostle to the Gentiles. He decided that, instead, he was called to go to Jerusalem to be the apostle to the Jews, an assignment given to Peter by the Holy Spirit. Paul was in the flesh. He could not hear the Holy Spirit well. He insisted on going. The Holy Spirit witnessed against it through the disciples. Paul did not heed it. Then the Holy Spirit sent him the prophet Agabus. Paul did not heed him. The prophet warned him that he would be thrown into prison. Paul was in the flesh and did not heed it. During all that time, the Holy Spirit was trying to get Paul’s attention, but Paul decided to lean on his own understanding. Paul went to Jerusalem and was thrown in chains, and had to appeal to Rome. In so doing, he lost about 5 years from the Lord’s ministry through him. It proved very costly. This was clearly not the Holy Spirit’s Will for Paul’s life. That is why we must have a means of dealing with the flesh and the soul-life associated with it. We must **desire** to do so. This is the walk of holiness.

The Tabernacle pattern, then, is a spiritual inventory and discipline given by the Holy Spirit to guide us as to how to enter into the Holy-of-Holies, how to take possession of, and practice those things of holiness which subdue the flesh and soul-life and bring them under submission, and how to properly worship the Lord, and what to worship Him for.

The **ultimate purpose** of the Tabernacle priesthood pattern, through sanctification of the soul and perception of the Spirit, is to **unite our hearts with His**. Now the heart of man, the depths of his inner being, is the soul and spirit together. When the soul-man becomes submitted and surrendered, and is governed by Christ in the spirit-man, the heart is united in its entry into the Holy-of-Holies. It is a process. Until then, it is “come as you are”. That is the lovingkindness of the Lord. Some will say, “But why should I do these things when I talk to God every day and He answers me!.” Humble yourselves, friends, before the Lord and **know what He is doing**. He is doing a work in us. Yes, He will talk to you every day at a moment’s notice. The reason: His acceptance of us is unconditional. We were unconditionally accepted by the Lord when we became born-again. We are accepted in the Beloved. (Eph. 1:6). But there is a difference between God’s **acceptance** of us, and His **approval** of us. **His approval of us is not unconditional**. It is dependent upon our walking in the spiritual knowledge of the Word which we have, which we are learning, and which has been applied to our lives. The work of the Cross is completed and sufficient, therefore, He became our sin offering for sins of ignorance. But we can only become approved of the Lord through study (2 Tim. 2:15). Once we take on knowledge of what is right and good and holy, then, He holds us accountable to walk in it. That is the reason why we must walk in the Tabernacle pattern. The pattern becomes the discipline for the continued redemption of the soul.. the way we take possession of what has been already achieved on the Cross for us nearly two thousand years ago. Otherwise, we can , through spiritual carelessness, continue
on for the rest of our lives walking in God’s acceptance while not being in His approval. It is a sad fact that thousands of Christians do it, today, because the church-at-large is carnal and full of “milk” Christians.

Every Christian should seek to not only be in God’s acceptance but also His approval. You and I cannot be **approved** unless we are obedient to His Word and what He says to do. Approval, in scripture, is always linked to knowledge of the holy, faith (trust) and obedience. There is **no other way**. We receive the Lord’s acceptance of us as a free gift when we become born again. We receive His approval when we trust and obey. The Tabernacle pattern develops the process of sanctification within us by which our flesh and soul-life are disciplined by the Spirit, not our self-effort, thus permitting us to walk in the holiness imputed to us through obedience and trust on His word. Yes, it is true that those who are uninform ed of these things may hear God’s voice and have an experience with Him. His acceptance of us is unconditional. But think about this: if we say that we knowingly can go into the Holy-of-Holies without submitting to the process of sanctification through the Word and through the Tabernacle pattern truths which the Word speaks, we are saying to God that we may approach Him, at our own will, and that we do not need to be sanctified to come into His Presence. We are saying to Him that we can disregard His Word and His Ways. We are saying to Him that His Word is not true. How? By our attitude, our self-will, and our actions. “Therefore to him that knoweth to do good, and **doeth it not**, to him it is sin.” (James 4:17). Thus, to say to the Lord that we do not need the process of sanctification to enter the Holy-of Holies, and that we may enter in our own understanding and in our natural conditions through our own self-will and desire because of grace, is to not understand the fear of the Lord. The believer who takes that position does not know the difference between grace and presumption. It is sin and sin is disobedience. God holds us accountable **once** we come into the knowledge of what He wants of us. If we feel that there is no need to be a priest unto our God, if we feel that there is no need for the Tabernacle pattern truths of what the pattern represents in New Testament terms, if we feel that there is no need to embrace those truths and walk in them....then we are saying to the Holy Spirit that we have no need for continued sanctification of our soul-life and that part of it which agrees with the flesh. We are saying to Him that we **do not have** to deal with our flesh and soul-life, that it is totally unnecessary. “Oh”, you say, “but God will work it out of me by grace, I do not have to do anything... I’ll just wait on God.” No, dear friend. God is waiting for you... for you to make a move. Grace always demands a response. If we take the position that continued sanctification is not necessary, we cannot go forward with God. He is waiting to take each believer to higher and higher levels in their faithwalk. That is what the scripture means when it says that we go from faith-to-faith, glory to glory. That means that through the process of sanctification, also brought about through the baptism by fire (those experiences which try our faith), we go from experience to experience, victory to victory. God wants to bring every Christian to an ever increasing higher level of the faithwalk, but it cannot happen without sanctification and submission to His Way.

Thus, the Tabernacle pattern is an “instrument” of practice used by God to align our souls with our spirits to fear His Name. The Levitical priests, to become excellent at what they were doing, had to also practice the services and observances of the Tabernacle. God imputed holiness to them. When you take possession of the New Testament truths and realities of what these Old Testament types mean, in their representations in the faithwalk, God imputes holiness to you. You are seeking His Kingdom and His righteousness which is His Word... in obedience. God is not a respecter of persons, the Scripture says.
For this reason, the Psalmist prayed: “Teach me Thy Way, O Lord; I will walk in They Truth: unite my heart to fear Thy Name. I will praise Thee, O Lord my God, with all my heart and I will glorify They Name for evermore.” (Ps.86:1,12) Now some translations do not say “unite my heart”. They say “give me an undivided heart to revere”. What does this mean? It means that the Psalmist was crying to the Lord to unite, or make undivided, not separated, his “heart” which is the spirit and soul together, to “fear” (Hebrew: “yare”-to “see”, hold in awe (by perception or perceiving)) the Name (Ha Shem), that is, the Lord Himself. The implication of scripture is that the greatest perception of Christ in the spirit-man occurs when the soul and spirit are united in their pursuit of Him. For that reason the Psalmist said: “I cried with my whole heart…hear me, O, Lord…..” (Ps. 119:145). Here, he said that his heart was “whole”, that is, “united” or “undivided”. The point is that worship with one’s whole heart calls forth His Presence. That is the reason why the Psalmist asked the Lord (Ps. 86:11) to unite his heart to “fear”, to perceive or have the experience of holding in awe, the Lord’s Presence (“Thy Name”).

What is the means by which this occurs? We must again understand the semantics and nuances of the vocabulary of scripture to appreciate what the Lord is doing, and what He is saying to us. Let us take a moment to examine the Lord’s purpose in uniting our hearts through the Tabernacle pattern.

It is clear that the “heart” is the spirit-man (Greek:”pneuma”) and the soul-man is the mind, will and emotions (Greek:”psuche”). This explains how we are made in the “image” and “likeness” of God. (Gen.1:26). God is a Spirit. (John 4:24). He has a soul. (Lev. 26:30; Mt. 12:18; Mt. 26:38). The Hebrew word for “image” is “tselem” which means “resemblance” or “semblance”. The Hebrew word for “likeness” is “dmwth” which means “like as” or “in the simultude of”. When we are made in His Image and Likeness, we resemble Him and are like Him, or “like as” He is. Who is God? A Spirit. That is His Image, that is, what He is. He has a soul or mind. (1 Cor.2:16). Both are considered the heart of God. (Ezek. 28:2,6). We are made in His Image and Likeness. (Gen.1 :26). Therefore, since Jesus tells us that the things of the spirit are Spirit (John 3:6), our covenant with Him is with His Spirit in our spirit or spirit man. (Eph.3:17) (1 John 4:13) (Ro.8:1 1,16) (2 Cor.5:17).

Now, we said that the “heart is the inner being of man, the spirit-man and soul-man together. When we became a “new creation”, our spirit-man was indwelled by the Holy Spirit and our spirit-man was immediately and completely re-created anew and perfected. Our soul, however, is not yet saved or perfected, in the process of being saved through renewal of the mind by the Word (Ro.12:2) and through circumcision of the heart by the Spirit (Ro.2:28,29), through faith (Col.2:10-12) (Phil.1:6). Because His Spirit indwells our spirit, and witnesses to our spirit (Ro.8:16) that we are the sons of God, we have the mind (soul) of Christ toward all things. (1 Cor.2:16) We are able to covenant with the Lord, Spirit-to-spirit, soul-to-soul; in other words, “Heart to heart”, that we may know the heart of the Father through His Son (John 14:6). Covenant is a heart-to-heart relationship between God and man. Through the processes of sanctification of the soul and the subduing of the flesh which the practice of the Tabernacle pattern of priesthood affords, the soul and spirit become more and more united; they become the “whole heart” mentioned in the scriptures, the unity which the Psalmist cried for. Why? Because such wholeness or heart meant “at-one-ment” with God, the work of the Atonement, the perceiving in-the-Spirit of the Lord’s Presence in the Holy-of-Holies within us, the ultimate expression of that heart-to-heart
relationship with the Lord which is our covenant with Him. “Christ in you, the hope of glory”. (Col. 1:27). The Tabernacle priesthood pattern directs us inward to that end.

Notice that in Psalm 86:11 the Psalmist prayed “Teach me Thy Way, O Lord.……... “. The Tabernacle priesthood pattern teaches and trains us in His Way. There is no other way. Many carnal Christians who do not know or recognize the need for these principles, tend to spend their entire lives walking in the “flesh” and in their own understanding. Their faithwalks are soulish. Are they saved? Yes, if they are totally trusting on Christ, and Christ alone for their salvation. Salvation is a free gift which cannot be deserved, neither earned. You might ask, then, “Well, why didn’t they grow spiritually?” The answer is because God can only do for you or me as much as we will let Him, and when we let Him, it must be done His way. We must let Him continually sanctify our minds (souls) by yielding to His Holy Spirit and pursuing the things of the Spirit. That is what the Tabernacle pattern is all about. Yes, the Blood of Christ has sanctified us, but because our soul is not yet perfected, the scripture is replete with references which indicate that sanctification of the soul is a continuous, ongoing process which we must take possession of, as well, by our faith-confessions and through circumcision of the heart and renewal of the mind. (Ro.2:29; Ro.12:2; Col.2:10-12)

Many do not grow, spiritually, because their carnality prevents them from being submitted, empty vessels unto the Holy Spirit. When we get saved, we ask Jesus to be both Lord and Savior. “Lord” means One who leads through life,” “Savior” means “the One Who Saves” from sin and destruction. We ask Christ to lead us through life, and to save us. Not so with the carnal who, relying on their own understanding, self-will, and fleshly desires, may have Jesus as Savior but not as Lord. Many of them are deceived by the enemy into believing that they are speaking to the Lord in the Holy-of-Holies, when, in actuality, their prayer life and scripture life is scanty, their soul-life harbors secret or hidden sin, their “flesh” abounds, and they believe that grace is their unrestricted ticket into the throne room of the Holy-of-Holies. They hear all sorts of good stuff about themselves in their minds (soul, Satan’s battlefield within), thinking that they are perceiving in-the-Spirit, and not knowing the difference. The reality, in such situations, is that they are not submitted in heart, nor quiet enough, to hear the Holy Spirit or discern His leading. The flesh is striving against the Spirit. They have never known the elements of the prayer-life which the Tabernacle pattern teaches, nor practiced the pattern which the priesthood represents, nor submitted their soul and “flesh” to them. The common denominator which will be found in the lives of every one of them will be the same: they have failed to “priest the priesthood”. They are the same Christians which they were years ago. There is no transformation. The fruits are not there. Yet, they believe that they are speaking to the Lord, when, indeed, they are speaking to the voice of their own fleshly minds, or to a demonic spirit. They are simply not quiet, submitted, or surrendered enough to hear the Holy Spirit or receive His witness. What is the problem? The problem, as stated, is that they have Jesus as Savior but not as Lord. The Tabernacle pattern teaches us to have Jesus as Savior and Lord. He then leads us into the Holy-of-Holies, because to have Him as Lord is to let Him lead. He leads us in. We must be yielded to His Holy Spirit and submit to His truths to get the true revelation of Him. This is done according to the pattern. “Teach me Thy Ways, O Lord…..”. He already has, through the priesthood pattern of the Tabernacle...and He will continue beyond that with the ministry of the Holy Spirit directly to your spirit, when you enter the Holy-of-Holies within, the place of revelation.
These are the secrets of the Tabernacle priesthood pattern. They are for you to take possession of, by your faith (trust) on Him. It is abiding on Christ. It is submission and surrender of the flesh and soul-man to the governing of the Holy Spirit in the spirit-man within....the transformation and salvation of the soul; it is the uniting of the soul and spirit, the heart of man with the heart of God, the essence and experience of the covenant relationship with Him. It is ultimately the practice of His Presence, intimate prayer, dialogue, and fellowship with Him. It may start out with some self-effort in the flesh, trying to struggle with the soul-life (mind) to overcome the obstacles to practice and understanding. Persist! Press in! Do not give up! With practice over and over again, it will begin to flow on its own. The Holy Spirit will honor your submission. He will bring you along to where you need to be. Six months from now you will be better at it than you are now. And a year from now, even better. Do not give up. Do it His Way. Enter in. He is waiting. “Christ in you, ...the hope of glory”. I promise you, you will never be the same. You are on a wonderful journey and He is at your side. You will be able to say “I know Him”. Again, you will never be the same.

And, Oh yes, this entire revelation came from going into the Holy-of-Holies and was given to me directly by Him, as a rhema revelation of the hidden secrets of the Tabernacle priesthood pattern...yes, directly from Him to me. I simply wrote them down. Honestly, its true. And one more thing..... God is not a respecter of persons. He has no favorites. What He did for me, He will do for you ...... if you will let Him; if you will do things His Way. I just thought you would like to know.
Bibliography

1. King James Version Bible; The Bible Reference Library CD-ROM; copyright 1993, Ellis Enterprises, Inc.

2. The Literal English Bible Translation with Strong’s Numbers; The Bible Reference Library CD-ROM, copyright 1993, Ellis Enterprises, Inc.


APPENDIX A

This section is a brief tutorial using the floor plan of the Tabernacle of Moses. It consists of a color chart entitled “Floor Plan Layout of the Tabernacle of Moses” and “Eight Revelatory Steps to Come into the Lord’s Presence.” This is the priesthood ministry pattern, step-by-step for entering the Holy-of-Holies. The Old Testament types of what priesthood location, presentation, and expression meant in New Testament terms is provided in the text. A summary of those ministry functions is provided on the transparency charts herein.

To use this section, take the transparencies in numbered order and superimpose them upon the color chart, matching each numbered transparency with the same number on the chart, permitting the dotted line on the transparency to touch the like chart number. You may then read the transparency in relationship to location where the priest was located in his priestly ministry in the Tabernacle. The New Testament realities are expressed on the transparency of like number, of what the priestly function of that particular step or location represented in Old Testament type.

This appendix may be used as a flip-chart, also, by which to pray the pattern daily, using the transparencies as a reminder of what to do or what to pray. After a short while, they will not be needed because you will have developed a routine which will permit you to pray from the Spirit, spontaneously and fluently, each step of the Tabernacle pattern, permitting the Holy Spirit to lead you into the Holy-of-Holies within your own being, since, today, you are the tabernacle.

You will also note that among the transparency templates, there is one which is a copy of the color chart of the Tabernacle Floor Plan with the “8 Revelatory Steps”. This is included for your convenience, to be used with overhead projectors, superimposing the “Step” transparency templates for wall or screen projection. This has been particularly designed for instruction and teaching of small or large groups of people, and is helpful for churches, tutorials, Bible studies, and the like.
Praying the Tabernacle Priesthood Pattern—An Illustration and Example

The following example of how to pray the Tabernacle priesthood pattern is given only to demonstrate to you that it is not necessary to spend long amounts of time to go before the Lord. In Matthew 6:7 the Lord said “But when you pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.” Some translations translate the latter words “for their wordiness” What is Jesus saying? He is saying to avoid vain (useless) repetitions, and wordiness, that is, using a lot of words. In other words, be direct, say what you have to say, get to the point, and believe (trust) that the Lord hears and answers. Some of the most powerful prayers are those that are both simple and short but which are prayed from the heart. That I believe, is what the Lord is after. He hears the first time, every time.

The prayer example used here has two components. The first is a number in parentheses, followed by the prayer statements. The number in parentheses represents the “Step” or location in the Tabernacle where the priest was ministering. The prayer statements which follow represent New Testament truths and revelations to walk in which were represented by both the priesthood type and location type, in the Old Testament...New Testament truths of Old Testament types, which we are admonished to apply to our lives, in the New Testament, for the purpose of the sanctification of our soul-life and subduing of the flesh. Let’s see the pattern work through the following illustration.

Prayer-Life Pattern

(1) (GATE) Lord, You are the Gate. You are the Way, the Truth, and the Life, my Way, my Truth, and My life; I acknowledge you this day in all of my ways, and I give you thanks and praise that You make straight my path. I enter your gate with thanksgiving, and I enter your courts with praise. I praise you this day for going to the Cross for me; I thank and praise you for salvation, healing and deliverance; I thank and praise you for your faithfulness. I thank and praise you because you are worthy; I thank and praise you for all blessings, known and unknown, past and present; I thank and praise you for all that you are and do for me, for all that I am and have. (2) (DOORWAY OF THE TENT OF MEETING) Lord, search my heart and show me my heart the way you see it. Expose to me any hidden or forgotten sins, and reveal to me any and all things which displease you. I confess to you these sins: (name them); I repent of them and renounce them. I ask your forgiveness and receive it by my trust on You. I judge myself of all of those sins and acknowledge to you that I am without excuse for them and hold myself accountable to You. I have grieved Your Holy Spirit and ask and receive that forgiveness in Your Name, Lord Jesus Christ.” (Now, anoint yourself with oil on the forehead, or if you have no oil available, speak it, spiritually upon yourself). (Continue.) “I put on the full armor of God this day, Lord: the helmet of salvation, for You are my salvation, the breastplate of Righteousness, for You are my righteousness, the belt of truth for You are the Truth, the One Truth and the only Truth; I ground and shod my feet with the shoes of the gospel of peace in which to stand, for You are my Peace. In my left
hand I pick up the shield of faith with which to quench every fiery dart of the enemy, for You are the author and finisher of my faith; and in my right hand I pick up the sword of the Spirit which is the Word of God, for you are the Word and the Eternal Word. All in Your Name, Lord Jesus Christ, Amen.” “Now, Lord, I cover with Your Precious Blood all of the following: (name them—people and things or circumstances). I present my body to You, an acceptable sacrifice of worship, and my members to you as instruments of righteousness. I take possession of all of these things which I pray by my faith-confession, trusting on You, Lord, in Your Name. I put on the garment of praise, and I praise You because You are worthy, I praise You for Who You are, One with the Father and the Holy Spirit.” (3) (BRAZEN LAVER) I confess the power of Your Word this day, O Lord. I bind Satan, every principality and power, every ruler of the darkness and wicked spirit in high places, and all of their assignments, blueprints, plots, plans and designs, loose myself and all loved ones, all that we are, have, and possess, from them, and bind up and off all! reinforcements; I call all of these things cancelled, made null and void, never manifested and never come to pass... all in Christ Jesus’ Name; I decree retaliation forbidden, in Christ Jesus’ Name. I confess Your Word which declares “No weapon formed against me shall prosper, and every tongue that is raised against me shall be ashamed”; and “When the enemy comes in, like a flood the Spirit of the Lord shall raise a standard against them.” I give You thanks and praise for Your Word, Lord God. I thank and praise You, Father, that I have died with Christ, and that my old self has been buried in the water’s of immersion baptism, never to be exhumed or looked at, again.” (4) (BRAZEN ALTAR) “Lord Jesus Christ, I give you the greatest of thanksgiving and praise for dying on the Cross on my behalf. I thank and praise you for your Blood sacrifice for me and for all of my loved ones. I thank you for Your Precious Blood, Your Blood Atonement, Your Blood sacrifice, Your Blood covenant on my behalf. I give you thanksgiving, praise, glory, honor and worship that You are my substitution. I give you thanksgiving, praise, glory, honor and worship that You are my justification. I give You thanksgiving, praise, glory, honor, and worship that You are my propitiation. I give You thanksgiving, praise, glory, honor and worship that You are my identification. I give You permission, Lord Christ, to circumcise my heart of all that is unholy in thought, word, or deed (habit), and in particular, to cut out: (name it). I repent of each and renounce these things, and I ask Your forgiveness and give You permission to take them from me; cut them out with the knife of Your Spirit. I receive it and take possession by my trust on You. Furthermore, Lord, I stand on Romans 6 and all that it signifies. I confess: my old self entered into Your death, on the Cross, with You, and I was buried with You in the waters of baptism. I die daily. This day, and every day, I bring the old “man” to the Cross and decree him crucified and buried, yielded to the Holy Spirit to keep in the death work of the Cross. I choose to identify with You and Your life-work of the Cross, and I confess that I am a “new creation”...old things have passed away, behold, all things are made new in You. I choose to decrease that You may increase in me. I confess that I have died to self and the life I now live, I live unto the Son of God.” (5) (LAMPSTAND) “I yield to You this, day, Holy Spirit, and I ask You to divinely possess me for Your use and purpose. I give You permission, in Christ Jesus’ Name. Show me the points of ministry to others, permit me to operate in the spiritual gifts. Help me to discern if to minister, who to minister to, how to minister, what to say, if to say it, when to say it if at all; show me Your timing in all things. I take possession by faith, in Christ Jesus’ Name. (Now, pray in tongues, and if you do not pray in tongues, use praise prayer....both bring revelation). Listen in your spirit for word of knowledge, word of wisdom, discernments of spirits, or watch for other gift manifestations such as prophecy. . . .manifestations of the baptism of the Holy Spirit. (6) (TABLE OF SHEWBREAD) “ Lord, I come to covenant with You and receive
Your body by faith, and I receive Your Blood by faith.” (You may actually prepare and take the bread and wine if the Holy Spirit moves on you to do so.) I seek Your rhema revelation, Lord. Holy Spirit, open my mind and my understanding to Your Word, this day, I ask it in Christ Jesus’ Name. (You may now proceed to Bible study for the rhema Word, or you may do so later; the important point is that you have yielded to the Holy Spirit to bring forth the rhema. It does not matter to the Holy Spirit as to when you do so, since there is no time element in the Spirit-realm.) (7) (ALTAR OF INCENSE) “ I pray in intercession and supplication, Father, in Christ Jesus’ Name for the following people and circumstances: (name them). (This is the place in our prayer life where our prayer becomes individualized, and according to what the scripture tells us to pray for. Yield to the Holy Spirit in this part of your prayer time. Your prayer will become spontaneous and fluent, non-repetitive, as the Holy Spirit leads you into praying in-the-Spirit.) “I give You thanks and praise, Lord Jesus Christ that You are my Mediator, and that by Your grace I do Your Will; I therefore have what I ask, in Your Name, Lord Jesus Christ, Amen.” (8) (HOLY-OF-HOLIES). “I come boldly to Your throne of grace, Lord. Speak, Lord, your servant listens. (Now, listen and wait for a while for the “still, small voice” within, accompanied by word of knowledge that it is the Lord and the intuitive peace of the Spirit, that is, the manifestation of the gifts of the Spirit and the fruits of the Spirit.) (It is reverent and the “fear of the Lord” to allow the Lord to speak first. The Lord may not speak immediately. Wait several minutes, if necessary. You will perceive a “release” to speak, a discernment that it is all right to speak forth if you hear nothing. When this happens, this is the place in your prayer life where you pour out your heart to the Lord (remember the heart-to-heart relationship which He desires?) . Speak in your own words. Listen frequently for His replies. Listen for impressions made upon your heart. Stay in His Presence for as long as you desire, for He desires you. Continue in individualized intimate prayer and dialogue with the Lord. This is fellowship time. Trust that once you have done the things which the scripture says to do to present yourself, sanctified unto the Lord, and that once you have entered the Holy-of-Holies by trust, not by feelings or sensations, that your spirit-man is in the Holy-of-Holies for the rest of the day, no matter where you are or what you are doing. His Spirit will witness to your spirit. You are in fellowship.)
AT THE EASTERN GATE

STEP – 1

 Acknowledge Him, thanksgiving, praise

AT THE DOORWAY OF THE TENT OF MEETING

STEP – 2

Self-examination, confession, repentance, dress in full armour

AT THE BRAZEN LAVEN

STEP – 3

Faith confession of the Word (Logos), praying the scriptures

AT THE BRAZEN ALTAR

STEP – 4

Acknowledging, confessing, possessing, Messiah's sacrifice

AT THE LAMPSTAND (CANDELABRA)

STEP – 5

Yielding to the Holy Spirit, (empty vessel)

AT THE SHEWBREAD TABLE

STEP – 6

Covenant observance (bread, wine), and, rhema word meditation

AT THE INCENSE ALTAR

STEP – 7

Intercession, supplication, prayer-in-the-Holy Spirit

IN THE HOLY-OF-HOLIES

STEP – 8

Worship in “The Presence”

(PRACTICING “THE PRESENCE”)

56
FLOOR PLAN LAYOUT OF THE TABERNACLE OF MOSES
Pattern of the Faithwalk According to the Tabernacle Pattern
by Bern Zumpano

Human Tabernacle Pattern: Keeping Covenant with God, NOT the Practice of Religion

Tripartite Man

spirit-man (conscience and intuition)
Veil represents our sin that separates us from God, opening in veil represents Grace, called "the Life" by the Israelites by which we have access to Jesus (John 14:6)

soul-man (mind, will, & emotions)
Holy Place

physical-man (body)
Outer Court

Tabernacle

Ark represents Jesus (Holy Spirit)
Hab. 4:16

Ep. 5:2
II Cor. 2:14-16
(Altar of Incense)
(Represents Prayer)

Luke 3:16; John 8:12
John 11:19-13

(Lampstand)
Candlestick Represents the Holy Spirit

Doorsway called "the Truth" by the Israelites (John 14:6)

Represents water baptism & "washing" in the Word of God

Brazan Laver (Bowl of Water)

"Born Again" Experience (New Birth) Coming to Christ and Salvation (Covenant Relationship)

Brazan Altar Represents the Cross (Christ's Sacrifice)

Water Baptism

Covenant Relationship

Fellowship

Intimacy with Jesus

leads to worship

leads to

1. Acceptance of Jesus

2. Commitment to Jesus

leads to

3. Relationship with Jesus

leads to

4. Fellowship

Intimacy with Jesus

leads to worship

leads to

Eastern Gate (Jesus)
The Faithwalk is entered through Jesus

the unsaved soul (Matt. 7:7)

Philippians 3:13,14—"...forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."

Chart by J.M. Ruiz